

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, JANUARY 16, 1908.

NEW SERIES VOL. X.

How Mississippi Stands With the Foreign Mission Board.

From May 1, 1906, to January 1, 1907, Mississippi contributed \$3,627 to Foreign Missions, while the receipts from May 1, 1907, to January 1, 1908, are \$3,653. These figures show an advance of \$26 over the contributions of one year ago. We rejoice in this increase, and yet it is far short of what was proposed by the Southern Baptist Convention, and by the Mississippi Convention. Meanwhile the expenses of the Foreign Mission Board have necessarily increased, the Board is burdened with debt and finds it difficult to borrow money with which to carry forward the work. This is a plain statement of the facts. Baptists of Mississippi, we are counting on you. Your help is needed, and it is needed now.

Wm. H. Smith,
S. J. Porter.

Richmond, Va., Jan. 1, 1908.

Prohibition! Prohibition!!

I believe it is coming, but let us not be too sure of it. Let us not leave a leaf unturned to insure the victory.

Let us keep an eye on certain liquor men not far away, who are likely to send a delegation to impugn the legislature in behalf of their interests. Just to think of it! The man who would oppose the cause of temperance to protect his business, places the dollar above the value of an immortal soul!

We have just such men among us, but thank God they are not in the majority.

How about the men who are to represent us in the legislature? Let us hope a great big majority will be on the right side of the cause. Let us follow the example of our sister State, and let us have a big delegation of women and children to represent the will of the best people, and let the sentiment be so overwhelming that legislators will be ashamed to have their names registered on the wrong side of this great question of the day.

S. S. Jacob.

Monument to Dr. T. T. Eaton.

It has been decided to allow the Baptist brotherhood to erect a monument to Dr. Eaton. He was one of the greatest and most honored men among us, the most versatile genius I ever knew. His reputation will grow with the years. He was among the most widely known and most useful Baptists of our country. He came nearer being in touch with Baptist affairs than any of us, and came nearer being a representative Baptist. Our people of the South had been called on to select by vote a representative Baptist, I feel sure Dr. Eaton would have gotten by far the largest vote. He was a Baptist among Baptists.

These are some of the reasons why so many wish to honor the man who so faithfully and so effectively contended for the faith once for all delivered to the saints.

The family is able to do it, but Baptists generally want to erect the memorial to his memory.

A monument committee has been appointed to solicit subscriptions and collect funds. I represent Mississippi on the committee. A monument to cost about \$5,000 has been planned. It is to be a life-sized statue of Dr. Eaton and to be placed at the head of his grave in Cave Hill Cemetery, Louisville, Ky.

Louisville is expected to give \$2,500 and the rest of the country \$2,500. Walnut Street Church, of which he was pastor, will give \$2,000.

I do not believe there is a State in the Union where Dr. Eaton was so generally honored and loved, and where his memory is more generally revered than in Mississippi. Mississippi Baptists believed in Dr. Eaton. Appreciating his worth, let us take part in erecting this monument. There are preachers by the score and brethren and sisters who want their names in some way connected with this loved and distinguished brother.

The names of all contributors will be carefully preserved, and I suppose, placed somewhere in the monument.

Mississippi ought to give \$300 for this purpose in amounts ranging from \$1 up. I hope we will have the names of 100 Mississippi Baptists in that memorial.

I will gladly take your subscription or the money. I will start the subscription list for Mississippi, thus:

I. P. Trotter \$5.00
Send in Your name.

Hoping to hear from 100 Baptists, shortly, I am,

Your brother in Christ,

I. P. Trotter,
Committeeman.

Hattiesburg, Miss., Jan. — 1908.

Good Example.

On yesterday I received a card from Rosetta, one of my churches, asking me to meet the morning train today. This I did, and found a large, nice box of toothsome provisions, raw and cooked, some even warm, just from the stoves. To say that it brought real joy into our hearts and a ray of sunshine into the parsonage, is a mild expression of the facts.

May the Lord bless the good people and make us worthy of them, and multiply their kind, is our prayers.

J. B. Polk.

Great Opportunity—A Hundred Preachers Expected.

Dr. J. R. Sampey and Dr. Venable, two Bible scholars and Bible teachers, the peer of any to be had anywhere, are to begin the ten-days' Bible lecture school in the First Baptist Church of Hattiesburg Monday after the 3rd Sunday in January. Brother pastor, do not fail to go. Come brethren, from all over the State. No matter how ripe you are in Bible knowledge, this will help you.

T. J. Moore.

History Mississippi Association, 100 Years. A Request.

The writer has been authorized to prepare and publish an "Abstract History" of the Mississippi Baptist Association for one hundred years, and we have succeeded in getting every copy of the minutes for this period. This History will not be a re-publication of these Minutes, but will give an abstract account of the meeting of each year, such as time and place, preacher of introductory sermon, election of officers, new churches received, names of visiting ministers, etc., together with all important resolutions and matters of general interest. There will also be statistical tables, giving the names of officers, ministers and churches; the number of baptisms and members, and the amount of money contributed each year from 1807 to 1906, thus completing the hundred years.

Furthermore, we wish to place in the book the pictures, with brief biographical sketches of all ministers who have had membership in the Association up to 1906, and as far back as the pictures can be obtained; also of all laymen who have held office in the body.

Owing to the limited fund on hand with which to do this work, we are asking each family in the case of deceased brethren to pay for having engraving or half-tone made, \$1.50, instead of \$2, as first announced. And of all who are living we are asking to pay in addition to cost of engraving, the sum of \$1.50 for the page occupied by his picture and sketch. This will entitle the brother, preacher or layman, to a copy of the history; and the half-tone will be returned with the original photo. It should be stated that this is the arrangement agreed on by the officers of the Association.

The hope is indulged that this history may be received with favor, and that it may add something to our denominational literature in South Mississippi and East Louisiana, the territory once occupied by the Mississippi Association.

Now for the request: Will brethren and friends assist me in securing these sketches and photos with amounts indicated by Feb. 1st.

T. C. Schilling.

Magnolia, Miss.

Bogue Chitto and Topisaw.

The above two churches I am serving half time each, which makes a very pleasant field of labor.

This is Topisaw's first year to have a pastor for half time, and we are hopeful that great good will be done. They are a noble band of Christians.

Yesterday, 1st Sunday in the New Year, was a good day with us at Bogue Chitto, two united with the church by profession of faith, and many made pledges that they were going to live this year closer to the Lord and do more for Him than ever before.

Yours in His name,
W. E. Farr.

Children in the Mills.

By A. J. Iven.

In the olden times whence the memory of man runneth not back, and tradition is swallowed up in the oblivion of antiquity, our word for mill the Romans called "Mola." This early piece of machinery consisted of two stones by means of which was crushed the grain from which was prepared the simple *aschale* masticated with "dentes molares," and relished about as we of modern day fastidiousness relish the more delicate flannel-cake. The animal used to bear burdens and to draw draughts of commerce they called "mulus." As the woman was the slave or grinder of the household, her they called "mulier."

Scientific invention has supplanted the simple stones operated by hand with the great milling institutions which dot both hill and dale of this broad land. The molar teeth so requisite in those days, thanks to cereal foods and dentifrice, have been substituted by golden crowns not so useful for grinding purposes as for the beauty of facial expression. The mule as a dray-drawer has given place to the power and speed of electricity. Last but not least, an enlightened conscience and the spirit of Christ have emancipated woman and made her equal with husband and brother. This progress of development is as it should be, but was; so blinded have we been in all this utilitarian progress that we have let creep into our economic life a curse worse if possible than the ancient slavery of woman-kind. I speak of child labor in the mills.

Senator Beveridge makes use of the following masterly statement: "The enormous mass of evidence submitted to the Senate and the country, all under oath, has settled the question of the infamy of child labor." Yet it might be well, to look again into the immediate evils so as to have some concrete and tangible data upon which to make a plea for relief.

The human body is intended for the temple of the living God, and when we see a man or woman possessed with physical strength and personal beauty, our admiration is provoked to the highest point, while there comes rushing into our minds the thought that every care should be taken to see to it that we offer to God the most perfect structure possible for His indwelling. We note a wide difference in the personal beauty and structure among people, but this difference is due wholly to the different uses to which people put them during the age of growth; the kind and quality of nourishment the care taken, and the environment in which they live.

But listen! there is the factory whistle, time 4:30 in the morning. The little operator must rise to prepare himself for work to begin at 6 o'clock. Thus early, he eats a hasty breakfast, goes to his work, often with his food in his hands, eating as he goes, thus abusing the most cardinal points of health. But this is not all. He is deprived of Nature's own tonic—that of sunlight and pure air. Still this is not the end. He enters upon his day's work, and for twelve hours he must live in a deafening din, and breathe into his lungs the vitiation of lint and dust, "a perfect cultivating medium for tuberculosis and pneumonia." Is it a wonder that four years is the average life of the mill children? Or granting a more extended period, can there develop, in such environ-

ment, a physical strength or personal beauty fit for the Master's dwelling place?

There are certain functions, such as digestion, circulation and respiration which are common to both vegetable and animal kingdoms. These are called the vegetative functions and end within the organism itself and their object is the preservation of the individual as well as the species. In addition to these vegetative functions, the animal has a higher set of functions by means of which he is made conscious of a world outside of himself, and so becomes able to feel, act and think. "These functions among which are sensation, motion and volition, not only distinguish the animal from the plant, but in proportion to their development elevate one creature above another." It is by virtue of a pre-eminent endowment of these functions that man stands at the head of the animal creation. So whatever would tend to dull these functions must lower the degree of his superiority and equalize him with animals of the lower order.

Any pursuit in life which lays large tribute on automatic activity must necessarily weaken these cardinal powers. A proof of this statement is found in the fact that "almost everything done by the child is done by conscious physical reaction, not mechanically." A child set to work with a piece of machinery which requires a continuous repetition of his activities will naturally develop the highest degree of automatism, a condition which reduces feeling to its lowest degree. The tendency of habitual action to destroy feeling is illustrated in the fact that the chemist becomes insensible to the bad odors in his laboratory. But furthermore, the higher the state of automatism, the lower the state of volition, and the lower the volition, the lower the order of being.

Again, it is a well known fact that any sort of activity which tends toward the automatism will reduce to a minimum the attributes of a successful business life. This phenomenon is in perfect accord with the nature of things, for growth and strength are the resultant of exercise, but mark you, there can be no mutual exercise in work so routine as to become automatic.

No state can rise higher in morality than the average morality of its individual citizens. Realizing this principle, ample educational facilities have been inaugurated by the State which, supplemented by the educational institutions of the various evangelical religious denominations would seem to guarantee safety along this line. It is well that these things are so, but an ounce of prevention is worth a pound of cure. The physical texture, intellectual purpose, and moral fibre are fixed in a human being by the time he is twenty-five or thirty years of age. It is on this principle that all educational effort and moral reform are established. After one passes this age you may restrain, but you cannot reform. From this it is seen how important it is to our civic interest that no institution be allowed to employ in its operation girls and boys of the formative period. Grouping the children in the mills where they are wholly cut off from childish sports and amusements, deprives them of every channel of pure and innocent conversation, while they are subjected daily to conversation unwholesome and contaminating in its influence. I would emphasize the fact that the moral as well as the intellectual life must feed upon the nourishment it receives.

Who are these children for whom this plea is made? They are the purest specimens of Anglo-Saxon blood on the face of the earth. In Mississippi these children in a larger measure come from the rural districts. They are the children of "a people that has outlived the bondage of England, that has seen the rise and fall of slavery—a people that must now fling their children into the clutches of capital, into the maw of the blind machine; must see their latest born drag on in a base servility that reminds us of the Saxon church under the frown of the Norman Lord. For Mammon is merciless. "There is but one question for every citizen and every representative of the people to ask concerning any institution employing child labor in its operation. Is the standard of citizenship which grows up in such communities on an average with the citizenship of other industrial pursuits? If not, then some remedy ought to be applied that will make it so, for "treasures of wickedness profit nothing, but righteousness delivereth from death."

Columbus.

Rev. Roy Chandler has resigned his work as pastor of the Southeast Church and gone to the Seminary. Though a boy, he did a fine work, and we verily believe the Lord is to use him mightily in the bringing of His Kingdom. The church has not yet procured a pastor; but we hope they will be able to get a good man soon.

At the First Church, we have had the greatest year of our lives. There have been 351 accessions during the year, nearly 300 for baptism; and we began the New Year with 7 accessions the first Sunday.

Though we had no permanent church home during the latter months of the year, and building a large and expensive house of worship, and though our usual expenses were much heavier than on any previous year; we came to the end of the year with all expenses paid and a balance in the treasury.

In December the church elected six additional deacons, viz.: Brethren E. G. Chapman, Dr. R. S. Curry, George F. McCown, Dr. J. D. McCollough, D. D. Richards and President Henry L. Whitfield. Our Board of Deacons, numbering 15, with General Stephen D. Lee, Chairman, are organized for great work. The church was assisted in the ordination of these new brethren by Rev. W. T. Hudson, West Point; Rev. Roy Chandler, Southeast Church; Rev. Otto Bamber, Evangelist, and Rev. H. M. Long, Columbus, Ga.

The church not only assists the pastor in many ways, but helps him to do better work by increasing his salary each year. We are praying for and confidently expecting the year 1908 to be the greatest year of our lives.

Yours for victory.

W. A. Hewitt.

Ordination at Leaf River.

On the third Sunday in December, 1907, a large congregation assembled at Leaf River Church to witness the examination and ordination of Brother C. F. Andrews to full work of the ministry. The Presbytery was composed of Brethren C. E. Welch, N. L. Robertson, the pastor and deacons of the church.

The examination was thorough, (led by Brother C. E. Welch), and satisfactory.

January 16, 1908.

It indicated much of mother wit and careful study on the part of the candidate, which things will be of great help in his work for the Master.

Brother Andrews came to us three years ago from Florida. He has spent several years in the Normal College of that State, and has taught in that State and this, for several years. His intention is to enter Mississippi College next year, but is teaching, and preaching to one church at present. We heartily commend him to the brotherhood.

W. Steen,
Pastor.

Seminary, Miss.

Important.

Dear Sisters:

It is with genuine joy, I announce to you that the Piano was shipped Tuesday, Jan. 7th, to Margaret Home, and cash paid for it. The piano is a good one, and bears a silver plate with "Presented by W. M. U. and W. Y. A. of Mississippi," engraved on it. We owe thanks to The A. Gressett Music House for their most liberal donation, which made it possible to send it so soon. We lacked, after their first donation, \$25; they gave us that, and in behalf of the Baptist women of Mississippi we extend to them a most cordial vote of thanks.

I am sure this gift of ours to these children of our substitutes has been given with pleasure and we feel and know "Inasmuch as we do it unto the least of these, we do it unto Him," who has loved us and gave His life for us.

We hope the piano will help to fit them for their life's work.

Yours in His service,
Central Committee.

Hattiesburg.

The Fourth Baptist Church has been organized among us. On Dec. 15th, Brother L. E. Hall and I organized the Fifth Avenue Baptist Church of Hattiesburg.

An enterprising citizen of the town, Mr. H. A. Kamp gave a lot 150 feet by 200 feet just one block from where I picked out a lot for a Baptist Church over three years ago. So it has a territory of its own in what is destined to be the most desirable residence part of Hattiesburg. The church will start out with about 25 members. Brethren R. E. Busby and Reginald Riley were selected deacons, and Brother W. T. Temple was elected clerk. These were good selections—good men.

Brother L. E. Hall was elected pastor. The new church is exceedingly fortunate in securing this honored brother. The Lord has enabled him to accumulate enough to live on, so the salary is not such a consideration as it would be with someone else. They will do what they can on pastor's salary, and he will give the balance. The church could not get a wiser and safer guide. Eternity alone will reveal the amount of good he did here during a pastorate of 13 years in the First Baptist Church, starting with a salary of \$100, about what the new church will pay him the first year.

Two former pastors of the First Church are now pastors in Hattiesburg, J. N. McMillin and L. E. Hall.

THE BAPTIST RECORD.

The Fifth Avenue Baptist Church bids fair to have a Sunday School room built and in use by spring. The main building will be attended to later.

May God's abundant blessings rest upon this new church.

I. P. Trotter.

A Plea; and a Defense.

I have just read a most admirable article in the Record from the pen of Rev. H. W. Rockett under the above caption, and it has impressed me as being one of the finest articles that I have read in many a day.

This is Saturday night, but I cannot refrain from sending you this notice before I sleep, and ask that you keep that man writing. He is evidently a devout student of God's word, one who thinks profoundly and yet clearly, with such a sweet spirit that I am always helped by what he writes, and I long for more.

Only this year, I read a great sermon by him, which you published in The Record, and it was so full, and rich that I have been feeding on it ever since.

Rockett certainly must bring well beaten oil into the sanctuary. Happy that people who are permitted to listen to such a preacher. It strikes me that it would be a good idea to keep the article to which I refer standing in The Record for several weeks—At any rate, reproduce it and call attention to it, lest it may have escaped the attention of some who need it most. If some of our theological acrobats could be induced to sit at the feet of the author of that article, it would be well for them, and perhaps better for the reading public who so often hear high-sounding phrases—speaking great swelling words of vanity instead of simple gospel truths.

G. W. Gardner.
Greenwood, S. C., Dec. 21, 1907.

Silver Creek.

The closing of last year made the closing of my pastorate with Calvary Church, after a term of thirteen years. This has been a happy pastorate, characterized by unbroken fellowship between church and pastor. I have never asked the church to do anything but that she did it. There has been growth along some lines; when I became pastor there were about seventy members, the pastor's salary was \$150 per annum, and the first year the gift to missions was about \$25.

We now have two hundred and seventy members, and half time service, and a salary raised to \$600 for next year. We gave to all missions last year \$426.50.

We have been giving an annual contribution of \$25 to Ministerial Education for several years.

The church has bought a lot, adopted a plan of building; the framing is being cut for a new church. The future of the church is hopeful. At no distant day she will want a pastor for all time.

We regard the coming of Brother Roberts as quite an addition to our forces in Lincoln County Association.

My retirement from this pastorate is without any alienations. We could work right on happily together, the brethren have assured me that I could stay with unanimous consent. And it is a personal sacrifice to me not to do so, but a conviction that a new pastor could do some things that the old one had failed to do, is the reason for the step.

On Thursday eve a strong force of our good sisters came armed with bundles and baskets, took possession of the retiring pastor's home, and spread such a feast as you rarely ever beheld. Thus they heap their kind deeds upon me, as if determined to make me rue my decision.

May God's richest blessings rest upon these good people and prosper them in all things.

Humbly,
J. P. Williams.

They All Want It.

The large chart containing the pictures of all of our missionaries is in great demand. Every mail brings requests from superintendents or others connected with the Sunday Schools which are going to observe Foreign Mission Day. Evidently this picture is something our people have long been wanting. It will be an inspiration to see the faces of these heroes of the Cross. We have one for every Sunday School in the Convention. It will cost only a postal-card and a collection in the Sunday School.

The postal card is to notify us that you want the pictures, and will take an offering. If the program can be used, so much better. It has been sent to all pastors whose names are in the Minutes of the Southern Baptist Convention and to all superintendents whose names we could obtain. If the program cannot be carried out, we will send the pictures to any Sunday School that will call attention to our great Foreign Mission work in some way and take a cash offering. We are willing to trust them to do their best. The chart will be ready early in January, and will be mailed at once to each Sunday School that writes to us. Address THE FOREIGN MISSION BOARD, RICHMOND, Va.

If there are others who want this picture of our missionaries, there is an easy way to obtain it. The pictures are not for sale, but will be sent to anyone who will secure five new subscribers to the Foreign Mission Journal at twenty-five cents for the year. This ought to be an easy task when we remember what an excellent magazine the Journal is, and the great good that will be done by getting the people to read it. The chart is a thing of beauty, and will be an ornament and inspiration in any home. Samples of the cuts used can be seen in the January Journal on page 211. Let us have a host of clubs of five subscribers to the Journal. It is a good time to begin with the New Year. If you want sample copies, drop us a card.

Wm. H. Smith.

Richmond, Va.

Attention, Brethren!

The Bible School to be held at Hattiesburg by Drs. Sampey and Venable was to be Monday after the 3rd Sunday in this month, but because Dr. Sampey could not come then, the meeting is fixed for Monday after the 4th Sunday, inst. Please notice this change.

J. P. Williams.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

BY THE
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. AILEY, Editor and Manager.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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The Foreign Advertising Department of the Baptist Record is in the hands of

The Religious Press Advertising Syndicate,
JACOBS & CO., Clinton, S. C.

J. F. Jacobs, Mgr. Home office, Clinton, S. C.
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The Duck Hill Baptist Church has called to its pastorate Brother Herbert Haywood, who accepts.

The church at West has increased the pastor's salary for the present year, and enter the new year much encouraged under the leadership of Rev. C. T. Kincannon for one Sunday in the month.

Brother Carter requests us to say that in the report of the contents of the special orphanage car, in the last Gem, his printer said that there were \$15 worth of the contents for the Methodist Orphans' Home, but that it should have been \$150 worth.

On the Woman's page will be found the announcement by the Central Committee that they have shipped to the Margaret Home a beautiful piano, the gift of our Mississippi women to the Home. Good.

Pastor G. W. Riley is holding a meeting with the Griffith Memorial Church, Jackson, being assisted by Rev. J. P. Harrington, pastor of the Calvary Church, Weksburg.

Rev. W. Alex. Jordan is now on his new field at Yazoo City. His work with the Clarksdale Church closed with last year, and he entered at once upon the work at Yazoo City.

A very useful brother writes: "No Baptist can do without our paper and render effectual service as the Lord requires, and especially a pastor. I send two dollars for renewal of my paper." Are these words true? Let everyone who reads, ponder them well.

THE BAPTIST RECORD.

We call the attention of our readers to the excellent and timely article from Prof. A. J. Aven, on the second page. He has studied the child-labor question closely, and presents thought well worth your time.

We herewith call attention to the fact that our clubbing offer will close on Feb. 1, as stated in the beginning, and we will add 5 days in which for remittances made on the first day of February. Whatever you do, do it on or before Feb. 1st. Unless your remittance reaches us by the 5th of February, your money will be refunded. Do not forget this.

It has been determined by the friends of Dr. T. T. Eaton, to raise a fund for a monument to his memory. The amount proposed is \$5,000, one-half of which, it is thought, can be raised in Louisville, Ky., leaving the other half to be raised by the entire South. Dr. I. P. Trotter of Hattiesburg, has been appointed to look after this fund in Mississippi. See his statement and appeal in another column. All letters and money can be forwarded to him. It is hoped that Mississippi will do her full share in this very proper undertaking.

Brother E. E. King, of Texas, writes: "We held our eleventh anniversary service last Sunday and hopefully enter our twelfth year of labors together. The Lord has been good to us and blessed us in these years. Since the storm wrecked our house of worship some nineteen months since, we have labored under grave difficulties, but by the help of the Lord we hope to enter a good new house soon. The new property will cost \$35,000, but we hope to dedicate it ere long free of debt. With best wishes for you and The Record this new year."

The Highway of Mission Thought is the title of a book just issued by the Sunday School Board at Nashville. The book is edited by Rev. T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va., and issued under the Matthew T. Yates Publishing Fund, given by the Sunday School Board, December, 1897. It contains eight strong sermons, which stand out as peaks in the mountain range of missionary thought. These sermons are by William Carey, Cladius Buchanan, John Angel James, Francis Wayland, Alexander Duff, William Conner Magee, Joseph Angus and Phillips Brooks.

These great discourses which so mightily moved men when they were delivered cannot fail to stir Christian hearts today. It can be had of the Sunday School Board, Nashville, or of The Baptist Record, Jackson. Price 75 cents, postpaid.

On the 11th inst., Rev. A. Taylor died very unexpectedly at his home four miles north of Clinton and seven from Jackson. His funeral occurred in the chapel at Clinton on Sunday afternoon, and all that was mortal of him was laid to rest in the cemetery at Clinton. He was a true man and an exceptionally fine farmer, to which occupation he turned his energies after the break down of his health several years ago. He spent his strength as a missionary in the Delta, where also he spent his small fortune, which he regained in the few remaining years of his life. He leaves his widow in easy circumstances, as he was both industrious and economical. He was a college-mate of ours and held in high esteem. For many years he endured un-

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told suffering of rheumatism, but six or seven years ago, he was entirely relieved under the electric treatment of Dr. W. B. Thomason, of this city, whom he regarded to the day of his death his greatest earthly benefactor. The Baptist Record extends sincere sympathy to Sister Taylor in this dark hour and commends her to the grace of God, which will be her sufficiency now, as in all the past.

College Tidings.

The enrollment of students at Mississippi College has reached 450. This is ten more than we enrolled during the entire session last year. A few others expect to enter soon, and the entrance would have been much larger, but for the financial panic. We have every reason to thank God and take courage.

Death.

The College is undergoing a great sorrow on account of the death of one of our noblest and most promising students, Lee Will Miller of Gallman, Mississippi. Just after his return from the Christmas Holidays he was attacked by pneumonia, and in spite of the work of skilled physicians, and an excellent trained nurse, and the loved ones from home who hastened to his side, he departed from us on Saturday, January 11th, to take his place in the Great School above. On Sunday afternoon a vast concourse of people crowded the church at Gallman, and gave tearful attention to the service which was conducted by his pastor, Rev. R. L. Bunyard, and his College President, the writer.

Hillman College.

Up to Christmas, every place in the boarding department in Hillman College had been filled from the beginning of the session. Measles and the panic, however, have caused a few vacancies. The work of the second half session will begin Tuesday, January 28th. We could accommodate a few new students.

Faithful Friends.

Many thanks to the friends who made such generous responses to my call for payments on the Building Subscriptions to relieve the situation. Quite a number of friends sent checks in advance for the three payments due within the next few years. This was kind indeed, and was greatly appreciated. The situation has been partly relieved, and doubtless, others whose notes were due on November first, will help to give further relief by sending checks in the early future.

A Beautiful Memorial.

One of the donations recently received was a check for five hundred dollars (\$500), from Judge J. A. P. Campbell, Jackson, Miss., in memory of his noble departed wife. Mrs. Campbell was one of the loveliest, kindest and truest women that it has ever been my privilege to know. She was a ministering angel to the sick, to the poor, to the fatherless and to the unfortunate in every line. May this gift which was made in her memory become an influence for good that will last and multiply until Christ shall come again.

Yours in gratitude and hope,
W. T. Lowrey.
Clinton, Miss., Jan. 14, 1908.

"Study to Show Thyself Approved."

Brother Bryan Simmons has given good counsel concerning writing to our paper. Among other things, he suggests that we give our prayer-meeting talks for the larger audience.

January 16, 1908.

So I draw from a late one in our church: Our age gives great opportunity to study. Our schools are meant to give preparation, such as claims approval.

We all like the good will of the good—their loving sympathy, their smiles, their approval. Then, we must needs be worthy to receive them; and, in order to this end, it is necessary to study, to make preparation, aspiring toward that, which is excellent.

Text uttered by Paul & Timothy. Paul aged and of large experience, and so, capable of counseling. And then, the great need of the age loomed before him. Timothy fortunate to be counseled by one so wise.

Study to be approved unto God. To this end, study first of all, the Bible, and then such other books and helps as will enlarge our efficiency—our fitness for His loving approval. Such a great thing to have the smiles of Him, to whom all hearts are bare. Then let us study.

The text given of God himself, through Paul, the instrument. Then, it is God who tells us to study—to seek to comprehend His Will—to come into that measure of preparedness, which will meet, or claim His approval.

Let all give ear when God speaks, and may His Holy Spirit aid us to yield unto Him.

E. Phillips.

Goodman

Dear Record Editor:

You have had no news from us in quite a while. I know from your past relationship to the dear people of Goodman, and our warm hearts toward you, that you are always glad to rejoice with us.

Now the old year has passed with its failures and successes, with its pleasures and disappointments, many joyous hearts, many sad reflections! But as we are not to keep the books, let us forget the things that are behind—and as we enter the new year, take as our motto: "Onward to victory."

I began my fourteenth year here the 1st of January. I begin with much encouragement from my people more than one way. You know they knew full well how to treat a pastor. The 23rd of December, 1907, they made me smile by presenting me a nice Christmas present, \$25 in gold. I do not appreciate its intrinsic value as I do the motive behind it. Oh that God may help me to be a faithful servant, and may the richest blessings of heaven rest upon them.

Yesterday was our first service of the new year, and indeed a good day for us, notwithstanding the bad weather. Brother Rowe was with us and preached a fine and encouraging sermon. We are always so glad to have him. He was the first pastor of Goodman Church. You were here second for thirteen years. And during the pastorate of Rowe and Bailey, good seed were sown, and the results are still bringing fruit.

Pray for her present pastor and come to see us when you can.

J. T. Ellis.

THE BAPTIST RECORD.



W. ALEX. JORDAN,
Pastor Yazoo City Baptist Church.
Yazoo City.

Dear Record:

Conditions had arisen at Clarksdale which indicated to me that a move was essential. Two months before I resigned there the prospects of that church were never brighter. But when the financial crash came it swept some of our members off their feet and so demoralized business as to compel several of our strong members to move away.

All at once the church awoke to the fact that it would be impossible for them to maintain the work on its present basis, and so I resigned, leaving the matter entirely with the Lord. This was my shortest pastorate, but I do not feel that the work there was a failure. There was absolutely no friction of any kind and hearty co-operation in all the work. I have nothing but words of praise for the little struggling church. They have there some of the finest members that can be found anywhere. What few remain are indeed choice spirits. I would not have left that church for any other. I left myself without a church as I left them without a pastor. They could not and did not complain. Though there seemed to be universal regret at our departure.

I have no more doubt but that God will care for his cause at Clarksdale than I have that he will take care of me and mine. My faith never wavered for a minute. I put myself in God's hand and I never had sweeter assurance in all my life. He led me by unmistakable signs to this place. I have had a royal welcome to the church and town. At our first service we had five additions. The brethren entertained and pounded and blessed us in so many ways. Already we feel very much at home, and want the prayers of the entire brotherhood that God may bless our labors here to his glory. We have here a fine church and pastorium, a fine church building and a fine town.

Fraternally,
W. Alex. Jordan.

Jan. 13, 1908.

Pastors' Conference, Meridian, Miss., Dec. 31, 1907.

Reported by J. D. Cook.
Fifteenth Avenue: Pastor Hailey, morning subject, "God's Rule of Giving," 1

Cor. 16:2. Evening subject, "Wise Counting of Time," Ps. 90:12. One received by letter and one for baptism.

Forty-first Avenue: Pastor Swain, morning subject, "Fishing for Lost Souls," Matt. 4:19. Evening subject, "A Religion That Pays," Jas. 1:27.

Southside: Pastor Moore, morning subject, "Magnificat," Luke 1:46-55. Evening subject, "Christian Life," Phil. 1:21.

Seventh Avenue: Pastor Newton, morning subject, "Sin," Gen. 4:1-16. Evening subject, "Decision," 1 Kings 18:1. One restored.

Immanuel: Pastor Elliott, Dr. Hackett preached at the morning hour, subject, "Divine Horticulture," Ps. 1:3. Evening subject, "Consecration," Rom. 12:12.

First Church: Pastor Shipman absent, Dr. Hackett reported the evening subject, "Walking With God," Gen. 5:24.

Highland, Pastor Roper absent.
Southeast Columbus, Miss.: Pastor Cook preached at this church Dec. 29, morning subject, "Christians Should Imitate Their Lord in Doing Good," Acts 10:38. Evening subject, "Many of God's Dispensations Not Clear to Us Now, But Will Be in the Life to Come," 1 Cor. 13:12.

The Man of Galilee is a book just from the press of Olcott Publishing Co., Washington, D. C., containing some 300 pages. The book is large, but the reading matter on the page is marrow, and type large and clear. It is by George R. Wendling, and is a revision and enlargement of the author's lecture entitled, "The Man of Galilee." It is one of the finest delineations of the characteristics of the Christ extant, possibly.

Some of the chapters are: Mental Characteristics, The Note of Universality, A Law of Gravitation, A Portrait, A Kingdom, An Echo, A Regal Air, etc.

Mr. Wendling's characterizations of the Galilean are unique. Many of our readers doubtless have heard him deliver the lecture. If so, your interest in the book will not be diminished, but increased. We heard him deliver it some years ago in this city in the old Representatives' Hall. At the close of the lecture a very pathetic incident occurred. Dr. Hunter, then pastor of the First Presbyterian church, upon meeting Mr. Wendling, said: "Mr. Wendling, do you think of ever putting this lecture in book form?" "I have thought of doing so," replied the speaker. Dr. Hunter said, "If you do, and I am living, I shall want a copy of the book." To which Mr. Wendling made the apt reply: "If you are not living when the book appears, you will know a great deal more about the Man of Galilee than you could learn from the book."

The author takes a new point of view, and presents an analysis of the person of Christ differing from any others given.

This wonderful book can be had from the publishers or from the Baptist Record at \$3.00, net. A careful study of Mr. Wendling's analysis of the Christ will more than repay any student of the characteristics of the Christ. It is truly a great book.

You Look Prematurely Old

Because of these ugly, grizzled, gray hairs. Use "LA CREOLE" HAIR RESTORER. Price, \$1.00, retail.

News in the Circle.

Martin Ball.

Rev. J. P. Hemby began his work as pastor at Monticello, Ark., Jan. 5th.

Rev. B. C. Allen resigns the pastorate at DeWitt, Ark., and goes to Neponsi, Ill.

The church at Dyer, Tenn., has called Rev. G. H. Stigler of Union City, and he will begin his labors with them at once.

Pastor John Thompson leaves Wesson, Miss., and goes to the pastorate at Roxie.

Rev. J. P. Durham has resigned at Winfield, La., and accepts the work at Jennings, same state.

The church at Knoxville, Ark., has set apart to the full work of the ministry, Brother S. B. Grumbles.

Rev. C. T. Roberts has accepted the call to Barbourville, W. Va., and enters upon his work as pastor at once.

Rev. M. J. Webb leaves Barbourville, Ky., and becomes pastor at Yuma, Ariz. Rev. C. B. Arvin of Louisville, Ky., succeeds him in the pastorate at Barbourville.

Rev. W. R. Ivey, of Alabama, who went to Florida in search of health, has accepted a call to the pastorate at Madison, Fla.

Rev. J. M. McCord leaves the work at Sycamore, Ala., and Rev. S. M. Adams of Calera, was called to succeed him. He is now on the field.

Pastor J. M. Roden moves from Stanton, Texas, and accepts the pastorate at Centerville, Alabama.

Rev. L. O. Hudson, Ponca City, Okla., has been called to the pastorate at Yates Center, Kan. He will take charge at once.

Rev. F. C. Neely changes his field of labor from Alton, Mo., to Eldorado Springs, same State.

Rev. J. J. Jenkins, Wilson, N. C., has been called to the work at Carrollton, Mo. It is thought he will accept.

Rev. D. B. Clapp resigns at Greenville, Tenn., and accepts the work at Wharton, Texas, and Rev. C. H. Berry, who recently came to us from the United Brethren, will succeed Brother Clapp.

Dr. G. G. Williams has resigned at Jackson, Tenn. He is in bad health and will go to Southern California to recuperate.

Rev. R. G. Smith resigns the pastorate of the East Point Church, Atlanta, Ga. His future movements have not been revealed.

The church at Tallapoosa, Ga., has called Rev. O. T. Mongrief and he enters upon the work at once.

Rev. E. E. Holder accepts the earnest call to the church at Webb City, Mo. He enters the field at once.

Pastor T. L. Smith has left Society Hill, S. C., and leaves one of the most delightful pastorates in the State vacant.

Rev. J. K. Pace has accepted a call to the church at Abbeville, Ala. His health has been bad for some time, but is now sufficiently restored to enter the pastorate. He was for some time a pastor in Mississippi.

Dr. J. R. Turpin, Charlottesville, Va., has been called to the Calvary Church, West Virginia. He is a strong man—good pastor and fine preacher.

Brother R. W. Kelley was set apart to the full work of the Gospel Ministry by Pleasant Hill Church, S. C., last Saturday.

Dr. B. L. Whitman, Fifth Church, Philadelphia, has accepted the urgent call to the First Church, Seattle, Washington. He is one of our strongest men, and the church is to be congratulated on securing him.

The last sworn statement of the circulation of the Baptist Standard was 38,000 copies. This is the largest circulation of a strictly denominational paper anywhere.

Rev. C. R. Cavanass has resigned at Chillicothe, Texas. He has not announced his future plans.

During the first day of a meeting held by Evangelist Luther Little at Durant, Okla., 17 were added to the church by baptism.

At Cleveland, Okla., Pastor C. W. Burnett was assisted in a meeting by Evangelist T. C. Carlton. There were 48 additions, 37 by baptism.

Dr. J. H. Myers has resigned the Second Baptist Church, Marshall, Texas. His plans are not revealed.

Rev. A. J. Preston, Jasper, Ala., accepts the call to Tupelo, and will enter the work at once. We extend a cordial welcome to our great State.

Dr. J. H. Anderson, Trenton, Tenn., who was elected general evangelist for Kentucky, and accepted the position, has been released by the Kentucky State Board, and will engage in the same work for State Board of Tennessee. The Tennessee brethren could not give up so good a man.

Dr. Howard L. Jones preached his farewell sermon to the First Church, Chattanooga last Sunday, and will enter the work at the Citadel Square Church, Charleston, S. C., at once.

The White Temple Church, Oklahoma City, Okla., has called Dr. W. B. Hinson, San Diego, Cal., to succeed Dr. H. A. Porter, who went to Walnut Street Church, Louisville. It is thought he will accept.

Dr. T. P. Bell, of Christian Index, Ga., will be one of the speakers at the celebration of Founder's Day Jan. 11th, of the Seminary, Louisville, Ky. His subject is "The Outlook for the Seminary in the Light of its Past." A great feast is in store for those who hear him.

Dr. H. A. Porter, Louisville, Ky., has been elected to preach the commencement

sermon at Furman University, Greenville, S. C., next June. The University will have the best.

The work of the Recording Secretary of the State Convention was placed in the hands of Dr. A. V. Rowe by the Executive Committee of the State Board, at a recent called meeting, so any correspondence pertaining to that office should now be addressed to him. Apply to him for minutes.

Pastor W. M. Burr, Helena, Ark., is in a great revival with his church. He is assisted by Rev. R. G. Bowers of Little Rock, Ark. Brother Burr was for many years at Greenwood, and did a splendid work.

Dr. E. E. King, McKinney, Texas, so well known and loved in Mississippi, celebrated his eleventh anniversary as pastor of the First Church, McKinney, Sunday. During the past year 58 were received into the membership—\$3,000 expended on current expenses and \$20,000 on the new church house. The new building will cost \$35,000 and will soon be completed. The church has \$10,000 to provide for in the payment for the building. Dr. King is held in the highest respect and esteem by the citizens of McKinney.

Home Mission Receipts for December and January—A Serious Falling off.

During December, 1907, receipts for Home Missions were only about half what they were December, 1906, and for the first ten days of January, 1908, there has been a somewhat similar decrease compared with January, 1907. The decrease for these two months has greatly embarrassed our work.

Please ask the brethren of Mississippi to come to our relief immediately.

Yours fraternally,

B. D. Gray.

Jan. 10, 1908.

The Latest Figures on Home Mission Finances.

	From May 1, 1906, to Jan. 10, 1907.	From May 1, 1907, to Jan. 10, 1908.
Alabama	\$ 5,187.30	\$ 5,271.03
Arkansas	439.57	587.00
District of Columbia	427.92	669.19
Florida	3,574.08	2,493.22
Georgia	8,358.77	10,630.39
Kentucky	6,935.58	8,972.24
Louisiana	789.99	2,196.33
Mississippi	2,176.82	5,312.41
Missouri	5,386.80	6,649.50
North Carolina	7,743.64	8,227.93
Oklahoma	354.36	336.45
S. Carolina	5,553.36	5,975.28
Tennessee	4,574.71	4,306.75
Texas	5,126.82	4,507.80
Virginia	5,803.60	8,343.26
Misc.	521.19	620.01
Total	\$64,362.72	\$77,836.43

Good and Bad.

The above figures contain encouragement and discouragement! encouragement, because we are ahead of last year by \$13,473.71 and because all the states but three have made increase; discouragement, because three states actually fell behind last

year's figures, and the increase in most of the states was very small.

A Good Beginning Marred.

During the first four months of our new Conventional year the total increase was about sixty per cent above last year. Then it dropped to thirty-five per cent. During December our receipts dropped fearfully, being only about half what they were last year and to date in January there is a like increase. From one of the best states we did not receive a cent from Dec. 10, 1907, to Jan. 10, 1908!

Large Appropriations Falling Due.

In order to save interest many of our largest appropriations for lots and church buildings are made payable towards the middle and close of the year. They are now falling due, work is being held up and the cause greatly hindered because we are not able to borrow money to pay the appropriations. We need \$50,000 at once for this work.

Of course the salaries of missionaries must be paid, but unless we have immediate, generous and widespread contributions from all the states, we are fearful the banks may not allow us to borrow further.

The money panic, no doubt, has had much to do with the decrease in receipts during November, December and January, but relief has come in the business world, and we beg our brethren everywhere to come at once to our help. Brother, Sister, look at the figures and see how your State stands. Make a contribution at once. The Lord never before has so abundantly blessed the work of Home Missions. Let us be faithful to Him.

Fraternally,

B. D. Gray,

Corresponding Secretary.

Atlanta, Ga., Jan. 10, 1908.

Baptist Pastors' Conference, Meridian, Miss., Jan. 7, 1908.

Reported by J. D. Cook.

Seventh Avenue: Pastor Newton, morning subject, "Incarnation of Christ," John 1:14. Evening subject, "Christ Crucified," Mark 15:1-31.

South Side: Pastor Moore, morning subject, "God's Unspeakable Gift," 2 Cor. 9:15. Evening subject, "Some Lessons from Paul's Shipwreck Journey," Acts, 27th chapter. One received by letter.

First Church: Pastor Shipman, morning subject, "The Christian in the Church," 1 Chron. 16:29. Evening subject, "The Christian in the Home," Gen. 18:19.

Fifteenth Avenue: Pastor Hailey, morning subject, "Some of the Duties of Church Members," Matt. 8:20. Evening subject, "Christ's Testimony of John the Baptist," Matt. 11:2-15.

Forty-first Avenue: Pastor Swain, morning subject, "The Worldly Man's Portion," Ps. 17:14. One received for baptism. Evening subject, "The Love of Christ to a Ruined World," 2 Cor. 5:14-15. Five baptized.

Highland: Pastor Roper, morning subject "Time's Robberies and God's Recompenses," Ps. 90:4. Evening subject, "Higher Ideals," Hab. 8:5.

Concord: Pastor Hackett, no services Saturday. Subject, Sunday morning, "The Vine and the Branches," John 15:15. One received for baptism.

Mt. Zion: Pastor Cook, subject Saturday morning, "The Possibilities of Faith," Mark 9:23. Subject Sunday morning, "Puzzling Providences Will Be Made Plain," 1 Cor. 13:12.

That Home Mission Call.

My heart has been profoundly stirred by that ringing call to service in the great field of home missions, which came to us through Brother Price a few weeks ago. Certainly those startling figures will awaken hundreds of our slumbering churches and call them to renewed activity in this great cause of our Master.

As for the Baptists of Copiah Association, we are going to respond to the call with a determined effort to make a large increase in our contributions. At our Association, last September, the Association Vice-President appointed one member of each church to look after the interest of home missions in his church and held an enthusiastic meeting of these brethren. A few weeks ago, a committee appointed by these brethren met and laid out the work of home missions, on a basis of largely increased contributions and each church was asked for a definite sum. A committee of young ladies has been securing clubs for the Home Field all over the Association, and conducting a systematic tract campaign.

Yes, Brother Price, you can depend on us to do our level best to help you in that \$30,000 effort. It will be a noble achievement worthy of the splendid manhood and womanhood of Mississippi Baptists. It is not an idle vision which lies far beyond our powers, but it is easily within our grasp, if only we can secure the one needed thing, co-operation.

Yours for service,

Robert H. Tandy.

Durant.

More than 300 added to church membership—203 upon experience of Grace and Baptism—Church building enlarged, and contributions more than double any previous year.

The Lord having so graciously blessed us, we decided to spend the closing hour of the year in a praise and thanksgiving service, which we did meeting at 7:15 p. m., and remaining until 12:15 a. m.

The Spirit of the Lord came in such power as many of us never witnessed before. The whole service was filled with interest because of the conscious presence of God, that we cannot express the unspeakable joy of that night.

Many came expecting to remain not later than 10 o'clock, but upon being asked why they remained through the entire service, said, **because we could not go.**

At a late hour many asked to be prayed for—8 united with the church—so the hour passed hurriedly by and we were really sorry when 12 o'clock came. Just before the hour we stood hand in hand (152 in number), and after prayer, went into 1908 singing, "Oh How I Love Jesus."

No; we will never forget that night which of itself was worth all we have ever tried to do for our Lord and Master. We left the church feeling better and with a strong determination, by His grace and strength to do more for Him who loves us and blesses us.

May God give all of us a great year in which to serve Him.

Prayerfully,

H. R. Holcomb.

Laurel, Miss., Jan. 3rd, 1908.

A Happy Day.

Yesterday, January 5th, 1908, we worshipped for the first time in the new auditorium of the Summit Church, having previously used the Sunday School department. The congregations were good, and many souls were glad at the thought that God by His Spirit had put it into the hearts of our people to rise up and build a house to the glory of His name, and that the undertaking had been brought to a happy completion. It is meet to say, that in all this work the pastor has had the hearty co-operation and good fellowship of his fellow members. To all who have so generously aided us in erecting this, to us, beautiful structure, we would give the heart tribute of sincerest thanks.

At the conclusion of the morning service Brother J. M. McGehee from the Mt. Zion church, Franklin county, was cordially received by letter. Other members of his family will place their membership with us soon. At the closing service of the day we used our new baptistry, wherein were buried, after the manner of our Lord's baptism, four happy souls.

As this paper will likely be placed with other historic data in the corner stone, which we hope to lay in the early future, the names of these dear children—the four first to be baptized in our new building—are here given: Emily Nunnery, Dorothy Simmons, Mabel Scott and Carry Dunn. We closed our song of praise with: "Oh happy bond that seals my vows To Him who merits all my love, Let cheerful anthems fill his house, While to that sacred shrine I move."

Then the benediction, with the feeling welling up in our souls: "The Lord hath done great things for us whereof we are glad."

I. H. Anding.

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How to Work.

Never allow your physical standard to drop. Keep up your energy; walk as if you were somebody and were going to do something worth while in the world, so that even a stranger will note your bearing and mark your superiority. If you have fallen into a habit of walking in a listless, indolent way, turn right about face at once and make a change. You don't want to shuffle along like the failures we often see sitting around on park benches, or lolling about the streets with their hands in their pockets, or haunting intelligence offices and wondering why fate had been so hard with them. You don't want to give people the impression that you are discouraged, or that you are already falling to the rear. Straighten up, then! Stand erect! Be a man! You are a child of the Infinite King. You have royal blood in your veins. Emphasize it by your bearing. A man who is conscious of his kinship with God, and of his power and who believes thoroughly in himself, walks with a firm, vigorous step, with his head erect, his chin, his shoulders thrown back and down, and his chest well projected in order to give a large lung capacity—he is the man who does things.

You cannot aspire or accomplish great or noble things so long as you have the attitude and bearing of a coward or weakling. If you would be noble and do noble things, you must look up. You were made to

look upward and to walk upright, not to look down and to shamble along in a semi-horizontal position. Put character, dignity, nobility into your walk.—Success.

The Ideal Minister.

As the touch of genius lifts the master above the mere musician, so this sense of the unseen lifts the ideal minister above the mere preacher of sermons. It is the investiture of a priesthood verified not by tradition, but by experience. It is immediacy of access to the eternal fountain of salvation. He lives among men as one of them, simple, unselfish, human, hopeful; yet they know that he walks with God.

"And by the vision splendid Is on his way attended."

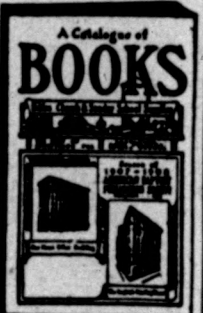
He is a scholar, but criticism has never violated that shrine of the Spirit where the pure in heart see God. The unfading newness of everlasting truth gives to his speech the freshness of springtime. The unsearchable mystery of infinite holiness gives to his thought and conduct gravity and reserve, as one who has beheld things which it is not possible for a man to utter. The demands of social service have not stamped him with the professionalism of a reformer. The ardor of churchmanship has not made him an ecclesiastic. He remains a prophet of the highest. When he speaks, men feel that he is standing on holy ground. When he prays men perceive that he is prostrating himself before

the risen Christ.—C. C. Hall, in October Atlantic.

"A minister who renders faithful and efficient service, to use a modern expression, 'makes good,' who is a hard worker, giving his time wholly to the people whom he serves and who is sincere in rendering such service, usually is well taken care of."—Rev. W. F. McMillen, Chicago, Ill.

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Better Pay for Pastors

"Let each minister indirectly aid his own salary by teaching faithfully and wisely the claims of Jesus Christ and His Kingdom upon the wealth of the world."—Bishop J. S. Mills of the United Brethren.

"When the ministers smite the flinty rock of selfishness with the rod of truth and the whole truth, a blessed freshet of benevolence will pour forth to make good the waste places of the Kingdom of God."—Dr. Josiah Strong.

"He can increase his pay by running his church and running himself on business principles."—Dr. Cortland Myers.

"I see no objection to the minister candidly bringing the facts of his needs to the attention of his church officials, with a modest, straightforward and manly request for an increase."—President J. K. McLean, Pacific Theological Seminary.

"He is hedged in by examples such as might not restrain a man in some other calling. But I venture a few suggestions. He can avoid whining, no matter how sharply he is pinched. He can study the art of living within one's income. In his teaching and other functions he can at suitable times and in proper ways teach the doctrine that the laborer is worthy of his hire. In making agreements in regard to salary he can in a self-respecting way insist upon his rights."—Prof. Willis J. Beecher, Auburn Seminary.

"Closing up a lot of churches will raise the average salaries of ministers materially, and will relieve those who are not nearly qualified for the ministry to find occupations in those fields for which their talents are better fitted."—E. J. Ridgeway, publisher of Everybody's Magazine.

"I believe that each minister will have to cultivate in some way an indispensableness which will make him seem to his congregation as one who cannot be duplicated, and whom they therefore must retain. Such a man as a rule is not troubled by meanness of salary."—Rev. Frank K. Sanders, Sunday School and Publication Society, Boston.

"If he faithfully teaches the duty of honoring the Lord with our substance he need never allude to his own salary—the people will come to appreciate their obligation to care for his support at his occupation."—President George Albert Coe, Northwestern University.

"Let the preacher forego new thought, psychological fads, vain philosophies, and the vagaries of higher critics, and preach the

eternal verities and lead his people to the realization of perennial revivals and there will surely be an increase of salary."—Bishop W. F. Mallalieu, Boston, Mass.

"The minister should do nothing directly to increase his own salary. He himself should seek to be so big and to do such big work that his people would see the incongruity and wrong of paying him so little."—President Edwin H. Hughes, DePauw University.

"There should be a religious crusade among the lay members on the subject. Convert the laity should be the watchword."—Bishop Samuel Fallows, Chicago, Ill.

"The only way of relief that I can perceive is for some of the ministers whose compensation is more nearly adequate to start an agitation among the laymen looking to the establishment of more reasonable standards of compensation for the less adequately paid brethren. I cannot say too strongly that I believe that any agitation in which the underpaid minister himself takes a part would be a serious mistake."—President Rush Rhees, The University of Rochester.

"I have only one suggestion to make. Let the minister make sure that he can really earn a larger salary. I do not mean to intimate that ministers are indolent, or that they do not spend a sufficient amount of energy upon their work. But it is not clear that the average minister of today is in any sense an export."—Rev. F. D. Power, D. D., Washington, D. C.

"If a pastor has found that he cannot support himself in the proper manner on the salary that is provided, his duty plainly would be to take up the matter in the frankest possible fashion with his trustees, or other officers of his church."—Dr. Celand B. McAfee, Brooklyn, N. Y.

"I know no way in which a minister can increase his salary other than by being the utmost minister he can be, both by preaching sterling sermons and by the most painstaking devotion to the pastoral side of his duty, and by maintaining in himself a high and noble tone of spiritual life."—Dr. Wayland Hoyt, Philadelphia.

"As an individual he is practically powerless to do anything, but as a member of his presbytery, conference or synod he can do much by inducing the higher authorities to act."—Dr. William Patterson, Philadelphia.

Continued on p. 13.

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And no woman e'er is true:
Don't believe we are sinners mostly
And the Highest are the few;
Don't believe that right's a pretense
And that virtue is a blind;
Don't believe that man's heart is cankered
And deceitful is his mind—
Don't believe it!

There are sinners in high places,
There are sinners, too, in low,
But the Truth will overtake them
Though its progress may be slow;
For the power of Truth's resistless
Though it crushed be for a day;
It will rise in might majestic,
And triumphant claim its sway—
Man believe it!

Don't believe because you daily
Read of reputations lost,
And of masks torn from fair faces
When the sin demands its cost.
That mankind has retrograded
And the Good died with the past;
Know the lesson that Time teaches
Is that Right alone can last—
And believe it.

What though human nature weak
Is
And temptation hard to bear,
What though many in the struggle
Fall into the Lie's deep snare?
Know the Lie will meet destruction
And the Sinner live to rue.
For the World's great Heart is ever
Reaching for the Good and True—
Oh, believe it!
—Henry Waldorf Francis.

A "What to Do" Scrap-book.

An entertainment scrap-book is really a very clever idea and will be found most useful. The suggestion comes from the Woman's Home Companion, and the scrap-book in question was made of clippings from periodicals and papers after the family had finished reading them. Games, card tricks, or whatever would make an evening pass pleasantly, were cut out and pasted under the proper headings, as, for instance, under "Halloween" was pasted everything "that could be used for lucky tricks, all kinds of fortune-telling, as well as the regular Halloween tricks and games." Other headings may be "Spring," "Summer," "Autumn," "Winter," "A Number of

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Bright Games, "Games and Tricks," "Children's Parties," "Suppers," "Odds and Ends," etc.

Emerson on Conversation.

Shun the negative side. Never worry people with your contributions, nor with dismal views of politics or society. Never name sickness; even if you could trust yourself on that perilous topic, beware of unmuzzling a valetudinarian, who will soon give you a fill of it. Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you; and if there is no counsel, offer none. What we want is not your activity or your interference with your mind, but the simple truth. The way to have large occasional truths, as in a political or a social crisis, is to have large habitual views. When men consult you, it is not that they wish you to stand tiptoe and pump your brains, but to apply your habitual view, your wisdom to the present question, forbearing all pedantries and the very name of argument; for in good conversation parties don't speak to the words but to the meaning of each other.—Emerson, in "Social Aims."

The Broken Violin.

Ole Bull, the great violinist, was born with a genius for music. To him the swaying of bluebells, the wind and rain and waterfalls, the music of birds and bees—all these were the voices of nature, and he tried to reproduce them on his violin.

It is said that the musician's first violin was given him by an uncle when he was but four years old, and his delight at the present knew no bounds.

"My father wanted me to be a minister," said he in telling the story many years after, "and I thought I must do as he wished. But when I was eight years old he bought me a new violin and arranged to have me study under a teacher. 'for,' he said, 'a minister ought to know a little about

music.' That night I could not sleep. I rose in the night to get a peep at the precious violin. It was so red, and the pretty pearl screws did smile at me so! I pinched the strings just a little with my fingers, and it smiled at me more and more. I took up the bow and looked at it. It said to me it would be pleased to have me try it across the strings. So I did try it just a very, very little, and it did play so softly. I forgot that it was midnight, and everybody was asleep, and the next minute I felt my father's whip across my shoulders. My little red violin dropped on the floor and was broken. I did weep very much for it, but it did no good. They did have a doctor to it the next day, but it never recovered its health."—Detroit Free Press.

Baby Laugh

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Let no valuable time be wasted in envying the man of millions. Everybody cannot be a capitalist. There must be laborers, and the laborers want to realize and accept the fact that if there were no great fortunes, the whole vast system of political economies would speedily go to ruin.

And, on the other hand, capitalists want to bear in mind that without labor wealth could not be developed, and progress would stop at its very inception. Envy is at the root of untold evils. And envy—the lowest and meanest of all human passions—has no business in the breast of an honest man. It should be a matter for rejoicing that prosperity is abroad in the land. No man's path to progress should lie across the shipwreck of any fellow-man's hopes and aspirations.

Courage makes a man the peer of kings. It lifts him above worldly disasters. It keeps him true to his purpose, loyal to his convictions and earnest and untiring in his labors. It says to Doubt, there is no such word as fail. Disappointment that discourages is impossible, for courage shall in the end prevail over everything adverse, and victory shall crown patient and persistent endeavor.

Do not sit down in idleness because the right opportunity does not lie ready to your hand. Work at what offers, and work faithfully, and in the meantime be on the lookout for the opportunity you long for. Do not allow any would-be philosopher of a pessimistic turn to dishearten you by the kind of cheap talk which would have you believe that all the best positions in the world are filled, and that there is no longer any chance for the earnest and willing worker. Look for your chance, and when you have found it put your trademark upon it, and stick to it.

Persistent effort wins. Faith can remove mountains. Seas have been converted into dry land, continents have been reclaimed from the wilderness, deserts have been transformed into blossoming Edens, the ocean has been made the medium by which the far East speaks to the far West, and the people of the setting sun have been brought within a few days' distance of each other by courage and effort.

No good thing is brought forth from the storehouse of Nature without labor. Work is God's own law and method. Be glad that it can be yours, also. Make the most of the powers you have,

and don't waste time in vain and weak repinings.

And no matter what betides, cultivate a cheerful, happy spirit, and in so doing you not only make your own chances of success tenfold greater, but you are the means of putting new hope and vigor into many a despondent and disheartened traveler along the pathway of life.

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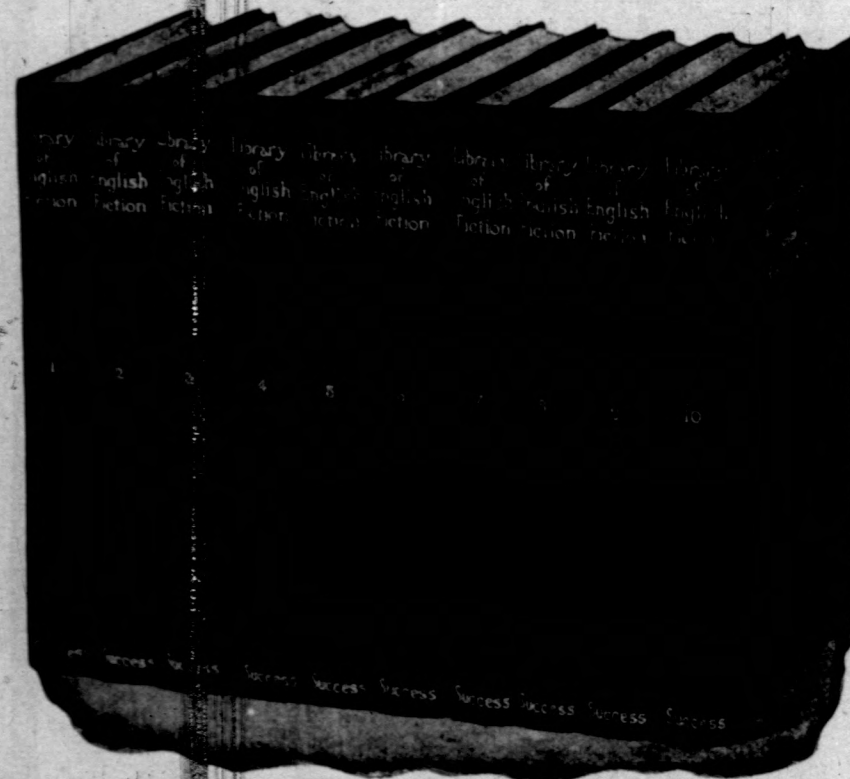
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THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, JANUARY 23, 1908.

NEW SERIES VOL. X. NO. 4.

Some Evils of Open Communion.

T. A. Beasley.

Open communion is not only unscriptural, but it is also an evil. That which is a positive evil, can never be justified in the sight of God. There are many evils that grow out of open communion, some of which are mentioned below:

1. It is an evil because it ignores the scriptural terms of approach to the Lord's Supper. The Scriptural terms of approach to the Lord's Supper are Regeneration, Baptism, Membership in the Organic Kingdom and Church of Christ, and continuance in the apostle's doctrine and fellowship. Open communion usually sets aside all these Scriptural prerequisites.

2. It is an evil because it sets aside the positive commands of God. Baptism and the Lord's Supper are positive ordinances, hence are governed by positive laws. To vary one iota from the Scriptural plan of observing the Supper would destroy its meaning altogether. Open communion does this, hence it is an evil. Jesus said, "If ye love me, keep my commandments." He furthermore said, "I am my friends if ye do whatsoever I command you." Again he said, "If a man love me, he will keep my words." From this it can be readily seen that any doctrine and practice which ignores the teachings of the Bible is an evil in God's sight.

3. It is an evil because it perverts the Lord's ordinances of the people. Baptism and the Lord's Supper. Open communion encourages unbaptized persons to commune. It even encourages desecration of the Lord's Supper for it makes a kind of love feast rather than a sacrament to the death of Christ. Scriptural baptism should always precede the Supper and any practice that perverts this order is an evil.

4. It is an evil because it blots out the line of distinction between the churches of Christ and human societies. Christ has but one organic kingdom on this earth, and it is a visible one. This kingdom is composed of all the churches that are modeled after the New Testament plan. All other organizations are no more churches of Christ than are the Masons or Odd Fellows. It is not true that "one church is as good as another." All admit that the Lord's Supper is a church ordinance and is designed only for church members, hence when open communists invite all church members in good standing to commune, they thereby endorse all denominations as true churches of Christ. Thus open communion sanctions doctrines which lead souls to hell.

5. It is an evil because it sanctions all the doctrines of all the denominations represented at the table. Open communion endorses immersion, sprinkling and pouring all at the same time. It endorses apostasy. It endorses Mormonism. Think of a Baptist, a Methodist, a Presbyterian, a Campbellite, a Mormon and an Episcopalian all sitting at communion and thus by their actions each endorsing all the doctrines of all the others! For instance a Campbellite says all these others are in Babylon and

on their way to hell, yet, he communes with these children of the devil!

6. It is an evil because it subverts the gospel plan of salvation. Why? Because if we may set aside one of the positive commands of God, we may set aside all his commands. Salvation is by grace through faith, yet a man sits down, communes with, and thus endorses as orthodox those who teach salvation by works. Thus people come to believe one doctrine to be as good as another.

7. It is an evil because it is an endorsement of all the heresies of the so-called religious world. The invitation is usually to "all who know themselves to be in good standing in the denominations to which they belong." Hence, a man who has any form of religion whatever, is invited to come and his heresies are endorsed.

8. It is an evil because it gives honor to men which should be given to Christ. Christ is the founder and head of his own church. Those who commune with the Methodists give honor to John Wesley that should be given to Christ. Those who commune with the Lutherans give honor to Martin Luther that should be given to Christ. Those who commune with the Episcopalians give honor to King Henry VII, that should be given to Christ. Why? Because those men were the founders of these denominations, and when those denominations are recognized as churches of Christ their founders are put on a par with Christ.

9. It is an evil because it encourages division among the people of God. All this cry about open communion bringing about unity is a false alarm. Christ prayed that his people might all be one. But open communion, instead of saying, "One Lord, one faith, one baptism," says, "Many Lords, many faiths, many baptisms."

10. It is an evil because it tends to the persecution of those who adhere to the scriptural terms of the Lord's Supper. Efforts to establish true New Testament churches have ever been opposed by Liberalists. If we would just blot from our minds that unscriptural and false idea of a big "universal church and its branches," and come back to the Scriptural idea of Christ's kingdom composed of Scripturally organized churches, then we would have no trouble in seeing that restricted communion is both logical and Scriptural. There is no such thing known to the Bible as "the church and its branches."

Eern, Miss.

South Side, Meridian.

What I have to say in this short article will be interest, at least to those who have taken greatest interest in the work of State Missions in Mississippi for a number of years.

South Side Church, as many are aware, was founded partially and maintained in part throughout her whole existence to date by donations from the State Mission Board. Beginning with the year 1907, however, and with the present pastorate, the Board saw fit to reduce the amount of its donation to this church by half. When this fact

was made known to the church, there was some little alarm, and some of our best members were fearful for they said that surely, since the church must raise, in addition what the Board refused to give, it would cut off all mission collections, and therefore put our church in bad standing among the churches. And besides, there was a debt from the previous year hanging over the church, and the church house needed to be painted, and we wanted a new organ and other things.

Standing now at the beginning of 1908, we can say with gladness that these seeming hindrances only proved a spur to urge us to greater undertakings. Each of these afore mentioned things has been accomplished. Instead of the increased subscription which the church was called on to make hindering all mission collections, as some feared, our mission collections for 1907, was an increase of 100 per cent over that of 1906. Amounting to over \$600. We received 116 new members into the church, and the church has been much alive to other good works. We have now two active Ladies Missionary Societies in our church, (two for convenience), and a young ladies' department of the society to be organized in a few days.

We have a splendid B. Y. P. U., a flourishing Sunday School with a well organized "Home Department" and "Cradle Roll." Also a personal workers' band. Good prayer meetings.

In spite of depressed financial conditions everywhere, our church has decided that henceforward we will be free and independent of the Board, and we are encouraged to expect still greater things.

It is needless, but we will say it, that every good thing comes down from above, and for what He has done for us, may we give him our hearts and lives in praise.

Truly,
L. A. Moore.

The Inaugural Exercises occurred on the 21st inst., attended with the usual circumstances. The Governor-elect and party arrived at 10 a. m., on a special from Lexington. The procession of some 20 carriages formed at the Union depot, proceeding along Capitol street to the old State House, thence up State street to Mississippi street to the front of the new State House. These streets were appropriately decorated. The Inaugural Prayer was offered by Bishop C. B. Galloway. The outgoing Governor addressed the people from the front steps. The oath of office was administered by Chief Justice Whitfield, and Governor Noel delivered his inaugural address from the front steps of the Capitol.

The crowd was very large numbering approximately 10,000. Several companies of State troops and several bands were present. While the crowd was very large the entire ceremonies were impressive and orderly. The day was not clear, but the little rain early in the day interfered very little. Everything went off in good style, and the new Governor takes the reins at an auspicious hour.

For Separation of Saloon and State.

J. B. Gambrell.

A little more than a century ago, the burning question in America was the separation of church and state. That was an old question with Baptists, running through the centuries. It is a living question with them in most parts of Europe today. It is no accident that Baptists have always been for the separation of church and state. They do not want state aid for themselves, and are unwilling to be tied to any false system of religion with a state as a nexus. According to their thinking as long as the state made religion a part of its business, the state made that kind of religion a state issue to be met on the hustings, at the ballot box and everywhere in the political arena. Baptists in America assailed the unjust and every way bad policy of establishing any church, from every vantage ground, and never let up till the separation of church and state was effected. They passed resolutions denouncing the unholy union in their churches and in their general meetings. They denounced it in political meetings and sent petitions to the officers of government, asking that the union of church and state be dissolved. They went further and asked that an amendment to the Federal Constitution be passed forever forbidding any legislation concerning the establishment of any form of religion. Nor did they stop at that. They induced President Manning of Brown University to stand for Congress and elected him, so that he might be in a place to help the movement for disestablishment.

In the memorable movement in England against the Education Bill, a further encroachment on the principle of "a free church in a free state," the leader is a Baptist, and every Baptist in England stands for disestablishment. Their principles compelled Baptists to stand against the union of church and state. Bancroft, the historian, says, "Full religious liberty is the trophy of Baptists."

We are now confronting another momentous question of disestablishment, the separation of saloon and the state. In this struggle now on hand Baptists and all other Christian people stand together for the dissolution of the union between the saloon and the state. It is an offense to Christian conscience to be tied on to the saloon through the state. Christians and patriotic citizens are compelled to support laws making the saloon a state institution. We are compelled by this arrangement to stand for the saloon because it is an institution created by the state and in unholy partnership with the state in the use of its blood money. There is not an iniquity practiced by the saloon that is not chargeable in righteousness to the state, for every saloon is the creature of the state, and the agent of the state under the seal of which it lives and cures humanity. There is not a saloon murder but that the state is particeps criminis in it. All the villainy of the saloon, the state is chargeable with; for the saloon is the creature of the state, and it lives, moves and has its being in the state with its character well known. The state receives pay to let it live to rob innocent women and helpless children, and to fill the land with corruption. The men who aid and abet this unholy alliance are guilty, as individuals, of all the criminality of the saloon. This is true of those who hold their peace and silently consent to this

prostitution of the state to the base uses of the saloon.

As the cry for the separation of church and state rang out from every Baptist Assembly, 125 years ago, till politicians were compelled to hear and heed it so now the cry is for the separation of the saloon and state. This cry will become more insistent till it is heard. It is far away the most important issue in American life today. The tariff, the financial issues, railroad regulation, trusts and combines are mere side issues and inconsequential compared with this question. Shall the union between the saloon and the state continue?

Shall the government continue its partnership with the liquor business, sharing its profits and its infamies? From every possible standpoint, this is the overshadowing question to be settled by the American people. The worse than waste of \$1,400,000,000 of money a year in the United States makes this the overshadowing, economic question of the age. It is the most stupendous, political question; for it involves the purity of politics, the emancipation of a servile public press, the freedom of public men, and the patriotism of legislatures and Congresses.

It involves the moral regeneration of cities and the health and safety of the public. The liquor business is today the most lawless, the most corrupting, the most conscienceless business in the world, and it lives and carries on all its iniquities in partnership with the government. It can be ended, and it will be ended. Let the issue be made straight, strong and simple. Let the union of the saloon and the state cease. This is the issue to keep before the public snelt large. It will have to be forced by the moral element of the country and largely by Christians with preachers leading. I am not unmindful of the opprobrium cast on preachers for insisting on the dissolution of the union of the saloon and state. I have had my part of it, and am willing to take as much more as comes. I only ask people to remember the source of the opprobrium, which is a high honor. It comes from the saloons, through a hired press and paid speakers, the preachers of saloon politics and morals.

On the issue fairly stated, "Shall the union of the saloon and the state continue," the forces will line up by the law of affinity. Preachers, churches, good women, schools, all the forces making for cleanness and high-morality will line up to dissolve the scandalous union. The saloon, the distillers, the brewers, the gamblers, the denizens of dives and houses of infamy, low ward politicians, the ignorant and degraded will line up to prevent the dissolution of the union.

There will be some stragglers, but in the main, the line-up will be as indicated. It will be a battle involving civilization itself. An ex-premier of England said in an address last year, "England must throttle the drink business, or it will throttle England." America is young with boundless resources, but the beginnings of the times of peril are on us now. We should hasten to separate this bloody parasite from the life of the nation while we may.

I stand for the separation of the saloon and the state, now, henceforth and forever

A Few Words Concerning Missions.

As usual, we are far behind with our mission collections, we should make an earnest effort to avoid this extreme situation in the future.

A very large per cent of our collections for home and foreign missions are to be taken in the few months that remain before the convention at Hot Springs, this state of affairs is not only hurtful to the work of our boards, but it is hurtful to our church life as well, it practically crowds the work of home and foreign missions into two months of the year, as a result, our boards have to borrow money and our pastors have to use high pressure methods and suffer the uneasiness that we are not going to come up to the mark. If we reach the mark set by the convention last May in Richmond many dollars have got to be turned into the Lord's treasury between now and April the thirtieth, but it can be easily done if every Baptist in the South will do their duty. As for Mississippi, I am extremely anxious for her to do her part. As vice-president for the Home Board for the Zion Association I am going to do everything in my power to bring up this part.

On the pastors rests a great responsibility, if we fail it will be largely our fault. Yours for the victory. To the Lord be the glory,

J. L. Phelps.

Eupora, Miss., Jan. 14, 1908

Just Suppose.

By J. W. Lee.

In the Record of Jan. 2nd Brother J. A. Lee tells us the difference between faith and assurance as he sees it. Surely they are not the same, but the difference given by Brother J. A. is not at all satisfactory to me. He says: "Every Christian must have faith, but all do not have the assurance spoken of in the Bible." How a man can have faith in Jesus Christ and not feel assured in his heart that Jesus will do what He promises to do is something I can't understand. Suppose I should say that I have faith in J. A. Lee but I have no assurance that he will keep his word. Would such a statement not show that I really had no faith in Brother J. A.?

Suppose Brother J. A. had said before he married, "I have given Miss Lucy my heart and she has promised to become my wife, and I have perfect faith in her, but I have no assurance that she will ever marry me." If this lack of assurance had been made known to Miss Lucy, would it not have grieved her heart to say the least of it? Really I can't see how Brother J. A. could have had faith in Miss Lucy without feeling assured that she would keep her promise. To apply the illustration: If a man speaks truthfully and from his heart when he says I have given Jesus my heart and in faith I have committed unto him my soul's eternal interest, there must be and always is a feeling of certainty that Jesus will do the thing He is trusted to do. The absence of such a feeling proves the absence of a heart faith in Jesus Christ. There may be a kind of head or intellectual faith without such a feeling of assurance, but such a faith never brings salvation, for "with the heart man believeth unto righteousness," etc. Suppose I should present myself for baptism to the church of which Brother J. A. is pastor and say: "I have faith in Jesus Christ and have trusted Him for life and salvation, but I have no assurance that He 'has saved me or ever will save me'." Would Brother J. A. be willing to baptize me upon the profession of such faith? If he

should baptize me, the Lord should ever afterwards lead me to "believe with the heart unto righteousness." I would certainly ask him for a believer's baptism, feeling assured that I had had only an unbeliever's immersion.

News in the Circle.
Pastor Ball.

In the annual report of the First Baptist Church, Dallas, Texas, Dr. Geo. W. Truett, pastor, contributions are shown to amount to \$49,144.35, of this amount \$10,949.23 was for missions, \$2,977.15 for education, \$10,422.23 for sanitarium and the balance for church building, charity and current expenses. Truly giving!

Rev. Harlan J. Matthews has resigned the care of the First Church, West Texas. It is not known where he will locate.

The Arkansas Baptist has bought the Sword and Shield, published at Tyler, Texas. The subscribers will now receive the Arkansas Baptist or Little Rock.

Pastor W. S. Spilman at the earnest solicitation of his church at Bosham, Texas, has decided to withdraw his resignation and remain with them. The church is happy.

Dr. Luther Little, the Home Board evangelist for the West has moved to Fort Worth, Texas, and will make that city his future home.

Dr. W. L. Hargrove, professor of English in Baylor University, Waco, Texas, will travel and study in Europe next year. His family and a party of Baylor girls will accompany him.

The liquor dealers of Louisville, Ky., have a new organization which they call "The Model Saloon League." It is a move to resist the onward progress of prohibition. They are getting desperate.

Rev. M. W. Barcafer, who, some time ago resigned to enter the evangelistic work, has been recalled to the William Jewell Church, Kansas City. He will preach there next Sunday.

Evangelist Luther Little has just held a meeting at Durant, Okla., in which there were 65 additions.

H. C. Moore, one of the Field Secretaries of the Sunday School Board, becomes editor of the Biblical Recorder, N. C. Rev. Chas. W. Blanchard enters the pastorate again; after serving as editor a short while.

Pinkney Hawkins, whom the writer knew in Seminary days, becomes pastor at Caldwell, Kansas.

At Charlestown, Mo. Rev. D. P. Montgomery assisted Pastor J. F. Savell in a meeting which resulted in 55 additions to the church. The town was greatly stirred.

Rev. C. M. Gordon, who recently joined the Baptists from the Presbyterians, was ordained to the ministry at Bainbridge, Ga., last week.

Rev. M. T. Andrews leaves Marlin and takes charge of the work at Lampassas, Texas. He is followed at Marlin by J. H. Gambrell.

Rev. J. H. Jenkins has just closed a meeting at Greenville, Mo. There were 115 additions—80 by baptism. That sounds right.

Pastor D. M. Inlow recently Field Secretary of the Sunday School Board, was the recipient of 40 solid silver pieces from the First Church, Joplin, Mo., of which he is pastor. It came as a Christmas present.

It is said that many of the converts in the great revival in Wales are turning back to the world. Their profession came from emotional excitement. There comes the trouble.

At an educational meeting held with the East Church, Louisville, Ky., Dr. L. T. Wilson, pastor, nearly \$3,000 were subscribed to the Kentucky Educational Society.

At the last business meeting the Rockland Church Louisville, Ky., raised the pastor's salary \$300. Let others follow the example.

Pastor J. W. Gill leaves Central City and takes charge of the Church at Rochester, Ky.

Brother Bryan Saxton has been set apart to the full work of the Gospel Ministry by the Strong Point Church, Mo.

Pastor G. T. Lumpkin has resigned the Scotland Neck Church, and accepts the pressing call to the Broad Street Church, Winston, N. C.

Rev. A. A. Butler leaves Newsport News, Va., and takes up the work at Hartford, N. C.

Two brethren, Joseph E. Fulton and Charles M. Griffin were recently set apart to the full work of the ministry by the First Church, Savannah, Ga.

Pastor E. W. McLendon leaves Brooksville, and takes charge of the work at Utica, Miss.

The papers state that the First Church, Galveston, Texas, has called Pastor Edward Stubblefield from Oxford. We protest against Texas taking any more of our men. Texas always wants the best.

The Green Avenue Church, Brooklyn, N. Y., has called Rev. Curtis Lee Laws of Baltimore. There were 79 applications for the place. Some from London, Australia and other places. Dr. Laws has been pastor in Baltimore for 15 years. The church of which he is pastor is 125 years old, and has had five pastors. He is prominent in the Southern Convention.

Bible Institute.

Our Bible Institute is to open in Hattiesburg Monday, January 27 at 11 o'clock. We will have three lectures a day closing Friday night. Many brethren are delighted that we are to have Dr. R. A. Venable for a lecturer each day. He is a profound thinker and one of our most finished scholars. Some of the brethren who

are so much pleased at his coming have heard him in Institutes before and so know how instructive he is.

Dr. Sampey of our Seminary is, I think, the finest instructor in the Old Testament we have in America. When he was with us two years ago he was invited, by a unanimous vote to come back. He is exceedingly popular in institute work. By writing to him while he was across the ocean last summer we finally succeeded over others in securing him. They are after him all over the land. To have his instruction on the books of Amos, Hosea, Isaiah and Micah is to have the very best instruction in America brought to our doors.

Every preacher, educated and uneducated, in 100 miles of Hattiesburg ought to make up his mind to be here.

We had 55 preachers last year; we ought to have 75 at the Institute this year. May the Lord bless the ministry of Southeast Mississippi and give to each of them a sense of his opportunity and responsibility in the work to which God has called him.

I. P. Trotter.

A Great Book.

"Christian Science," by Mark Twain is one of the most wonderful and most needed books of the age. No religious leader can afford to be ignorant of the principles of "Christian Science," and especially no minister of the gospel. For sale at the Baptist Record office, second floor of the Capital National Bank Building, at \$1.75. The binding and print are both excellent.

We have put into our book rooms "Christian Science," by Mark Twain. It is a first-class exposition of the fallacy and foolishness of the cult self-styled "Christian Science." The author handles the cult in a semi-humorous, but masterful way. For several reasons the so-called "Christian Science" is soon to be the most formidable foe to Christianity. Therefore every Christian minister, of whatever denomination, should be well equipped for resisting its coming attacks. There is no book outside of the Bible that will so help Christianity fight and vanquish this subtle foe. For \$1.75 this valuable book will be mailed to anyone. It is well bound, and the print excellent. Those who have read it pronounce it a grand success.

The great destruction of human life caused by the burning of Rhodes Opera House in Bowerton, Pa., on the 14th inst., reminds one of a similar holocaust in Chicago only a few years ago. In 30 minutes the inhabitants of the unfortunate little city were almost decimated. As in the Chicago conflagration, a large majority of the unfortunates were women and children, 170 lives dashed into eternity is no small matter.

The Record acknowledges the receipt of an invitation to the marriage of Miss Margurite Pettis to Rev. M. O. Patterson on Wednesday, February 5, 1908, at six o'clock Presbyterian Church, Ellisville, Miss.

Rev. Edward Stubblefield, pastor of the Baptist Church at Oxford, has tendered his resignation to accept a call from Galveston, Texas. This and several other good churches in the State are without pastors.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as
Second-Class Matter

BY THE
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
T. J. AILEY, Editor and Manager.

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The Religious Press Advertising Syndicate,
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E. J. Barrett, Dallas, Texas.
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Rev. Otto Bamber is engaged in an evan-
gelistic meeting in St. Port with good pros-
pects of a fine meeting.

Rev. J. P. Harrington is still with Pastor
Riley in the Griffith Memorial Church, in
an evangelistic effort. The prospects are
good.

Evangelist Paul Hise will, after a few
weeks' rest in Georgia be available
for evangelistic meetings in Mississippi.
The Lord seems to bless his labors.

We had hoped that Rev. Theodore Whit-
field, now pastor of Mayti, Mo., would see
his way to come to Brooksville, Miss., but
he declines to do so, feeling it to be his duty
to remain with his present work.

It is all important that our churches get
into line for an active campaign in raising
mission funds. Only three months until
the Home and Foreign Boards will close.
The time is very short, but we can do the
work, if all will go earnestly at it and stay
at it.

Through the courtesy of the publishers,
the Bobbs-Merrill Company, Indianapolis,
we are in receipt of a copy of Tarbell's
Geographical Manual, which is gotten out
in the interest of Sunday Schools. It con-
tains many very helpful hints on map draw-
ing and descriptive work on the geography
of Palestine in the time of Christ. Price
25 cents.

We have just received through the mail
a whisky circular, (we receive a great
many), which reads: "Cavaree Co., Lim-
ited, the House that's backed by Uncle
Sam." We do not know just what is

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meant by "Backed by Uncle Sam," but it
is sadly true that every licensed saloon is
backed by the United States Government.
The saloon holds United States Revenue Li-
cense.

Sunday School Missionary J. E. Byrd will
give two or three months to Natchez exclu-
sively in assisting Pastor Held in meeting
the needs in that city. On his way from
the East Mississippi Preachers' Institute in
session at Newton, to Natchez, he spent a
few minutes in The Record office, reporting
a good work being done in the Institute.
As Dr. McGlothlin, who promised to be
there, was indisposed, Dr. Dement took his
place.

The prohibition fight in Caddo parish,
La., was waged to a finish on the 14th
inst. After careful count of the ballots
was made, the official announcement is given
out that prohibition won by a majority
of 70. When it is borne in mind that
Shreveport is in Caddo parish and has a
population of 20,000 or more, with 55 open
saloons, the defeat of the whisky forces is
nothing short of marvelous. The law is
to go into effect on January 1, 1909. Ev-
ery lover of the home, the church and native
land, praises God for the victory.

Report of Meridian Baptist Ministers' Meet- ing, Jan. 14.

By L. A. Moore.
South-Side—L. A. Moore, pastor. No
service Sunday morning. Sunday night
subject, "Divine Compassion." Isa. 42:3.

First Church—Dr. T. J. Shipman, pastor.
Good Sunday School. Sunday morning
subject, Isa. 52:1, "Awake, put out thy
strength" subject at night, Numbers 14:2.

Heidelberg—Dr. R. A. Venable, pastor.
Morning subject, "Ye Are the Light of the
of Christ constraineth us." Subject at
night, the Sunday School Lesson.

Forty-First Avenue—Rev. W. N. Swain,
pastor. Morning subject, "The Lord's
Paths." Ps. 25:4. Subject at night, "The
Mysteriousness of God's Present Dispensa-
tion." Jno. 13:7.

Fifteenth Avenue—Rev. I. A. Hailey, pas-
tor. Morning subject, "What We Should
Do Under Great Trials and Afflictions,"
Ps. 61:2. At night, "The Birth of Christ."
The first sermon of a series.

Highland—Rev. W. A. Roper, pastor.
Morning subject, "Some Things the Bap-
tist Church Stands For." The same sub-
ject continued at night.

Porterville—Rev. J. H. Newton, pastor.
Morning subject, "Ye Are the Light of the
World." Matt. 5:14-16.

A Record of a Year's Growth and Devel- opment of the First Baptist Church of Greenwood, With a Pastoral Report for the Year 1907.

The year of our Lord 1907, passes into
history. It has been a year of marvelous
growth for this church. One year ago
today our relation as pastor and people
began. With the limitations of entire un-
acquaintanceship and untried tests of per-
sonal qualities and temperaments so neces-
sary to be understood in successful pas-
toral work, one year ago today our heart
was filled with many misgivings and a hu-
miliating sense of our insufficiency for the
great work before us; but "hitherto the
Lord has led us." We stand today in the
conscious light of God's favor, and with a

January 23, 1908.

realized prosperity with which His goodness
has crowned the year.

With all praise to the "Lord of the
Harvest," and with joyful gratitude for
His blessings, we chronicle the following
resume of the year's fruitage: We began
the year with a membership of 182. Dur-
ing the year we have received 159 into our
membership, 92 by baptism, and 67 by let-
ter and statement. We have lost by death
one and dismissed 17 by letter, making a
loss of 18 during the year. This gives a
total present membership of 324, a net in-
crease for the year of 140.

The church has also made substantial
increase in her contributions to the benev-
olences, having given to Missions \$737.45
and to all other objects, including pastor's
salary \$3,752.04, making a grand total of
offerings of \$4,489.49.

The year has witnessed splendid growth
in other respects. In the spring a Mission
Sunday School was organized in South
Greenwood which has grown to an enroll-
ment of 75. A Home Department to the
Sunday School has been added during the
year which has accomplished fine work.
This department has 80 members and is
equipped with an efficient Superintendent
with a corps of 7 class visitors. A Cradle
Roll has also been added to the Sunday
School with an enrollment of 31. Alto-
gether the Sunday School now has enlisted
in all departments an enrollment of consid-
erably over 300.

The year 1907 will stand in the records
of this church's history as marking the be-
ginning of a great church building enter-
prise. It was a matter greatly to be prid-
ed in when on December 1st, 1907, this con-
gregation in one effort subscribed over \$30,-
000 with which to honor God in the erec-
tion of a beautiful temple of worship. In
this connection must also be mentioned
the building of the chapel for the Mission
Sunday School which when equipped will
be valued at not less than \$1,000.

To this report, the pastor would add a
short account of his personal labors. Dur-
ing the year just closed your pastor has
made over a thousand pastoral visits. He
has appeared before audiences at home and
in out-of-town engagements about 230 times,
making an average of once in about every
40 hours of the year. He has performed
eight marriage ceremonies. He has con-
ducted only three funerals. Two of these
were over infants and the other not a mem-
ber of this church. The health of our
people has been unsurpassed. Out of all
our number, the Master has claimed but
one, but she was one of the fairest in the
whole vineyard.

Before us now opens the opportunities
of another year. With our passed prog-
ress and improvements, the way of the fu-
ture is open for greater records than these
herein recorded. The needs of this field
have by no means been yet covered. The
hour, the need and the opportunity call
for greater deepening of purpose and con-
secration. The God of yesterday, today
and forever is our Father and Providential
Shepherd. He speaks to us today through
every sentiment that fills this hour, "Go
forward—yet on, my people, the crown
is not yours until you have endured faith-
ful even unto the end."

Read before the church Sunday, Jan.
5th, 1908, and by motion, incorporated into
the minutes of the church.

Edna E. Toll, Pastor.

January 23, 1908.

THE BAPTIST RECORD.

Brethren, the work of the Church is to
get sinners saved. The more sinners we get
saved, the more we glorify God. Let ev-
ery Saint be hard at it. "To ever man his
work" is the way the Bible puts it.
When Christ comes to reward us with a
crown for services rendered, then we shall
all wish we had done our best for Him
and His church. I shall strive to do more
for Christ and His church the coming
year, than I have done the year now clos-
ed. I wish all who read these lines to
pray for me and my work.

Frank M. Wells, Evangelist.
Jackson, Tenn.

Foreign Letter.

Nov. 23rd, 1907.

Str. Kutwo on Yangtze-Kiang.

Several days ago I wrote you as we were
making our way South going from Peking
to Chengchow on the Pehan Railroad. This
road is under Franco-Belgian control. It
seems to be doing a fine business—most of
the Chinese ride 3rd class. There is not
much difference between 1st and 2nd class,
except in price. The road is 760 miles
long. Just after crossing the Yellow Riv-
er we passed by the "cliff dwellers." Many
people have their homes in the sides of
the high cliffs which are found here. We
could look from the cars right into some of
these poor habitations. Others were high
up on the sides of the hills and mountains.
Let no one suppose that these habitations
were far inferior to the abodes of other peo-
ple around. For such was not the case,
in many instances they were comfortable
or more so.

Interior China Mission.

On arrival at Chengchow we were met
by almost our whole force there, and made
to feel at home right away. The work at
this place was opened only a little over
three years ago. Brethren Lawton and
Sallee who began it are not of the kind to
make a great blow. They prefer to lay
deep, broad, strong foundations. Some
have been baptized. Others are interest-
ed. One not acquainted with the condi-
tions cannot realize what it means to go
as the first missionaries into a heathen
city and begin work. It requires faith,
zeal, patience. Of course, one can baptize
many if only tabulated statements for show
are desired. But where you wish to build
for God and His glory each enquirer must
be faithfully taught over and over again,
and careful attention must be given that
so far as possible no one is received into
the church who comes with any other mo-
tive than to serve God. The brethren at
Chengchow seem to be building wisely and
well.

The Mission has recently been re-enforc-
ed by the coming of Brother D. W. Herring.
He has had much experience, and is a
strong man. With all the kind words we
might say about Brethren Herring, Lawton
and Sallee we would not tell the whole
true story, unless we made reference to
the intelligent, consecrated, noble women
who stand by their sides and help them in
every good word and work. The Lawton
and Herring children are a tribe, but their
sweet, lovely faces and gentle manners
shine forth ever in China for good.

Mrs. Sallee is giving much attention to
her Girls School. We enjoyed hearing her
pupils read and sing.

Dr. A. D. Louthan, had passed his exam-
inations on the language and had gone to
Canton to refresh himself a little on his

medicine work before entering regularly
on the practice. We hope to meet him in
Canton next month.

One day while at Chengchow we rode over
to Kaifengfu, the capital of Honan Prov-
ince. It is a large and very old city, and
was at one time the seat of government
for the Empire. It is intended for our
missionaries to open work at this place as
soon as they have re-enforcements sufficient.
It is only about forty-five miles from Chen-
chow, and connected by railroad. This
railroad will likely be extended soon, and
thus Kaifengfu will become much more ac-
cessible than now.

It is said that a Jewish Synagogue stood
in this city until about forty or fifty years
ago. An old marble slab with inscription
is still to be seen. There are some people
living here who are said to be Jews or their
descendants. But almost all traces of the
race have disappeared.

Famine Sufferers.

One morning while at Chengchow walk-
ing with Brother Lawton, he pointed to
some small hillocks of dirt and grass, etc.,
and said, "Now there are the cave-dwell-
ers." I looked, but did not understand;
I said, "What do you mean, no one is liv-
ing there in those piles of grass and
straw?" He answered, "Just come and
see." We looked under one, and there
was an old man. He said he lived there
with his wife and son. We approached
another and I said, "Lawton, surely no one
is living there." He pulled aside some
millet stalks used as a door. There un-
der grass and straw about four feet high
and six by eight feet in breadth and
length, in a hole scooped out on the ground
sat a woman and little babe. She said
she had been deserted by her husband, an
opium smoker and lived in that desolate
place with her four children. It was
cold. The wind blowing and snow on the
ground. The awful condition of many
here is untellable. We cannot realize in
our God favored land the conditions which
exist. Many would gladly live on what
we throw away as waste.

Hankow and the Yangtze.

After our pleasant visit to our Interior
China Mission, we passed on down to Han-
kow on the Yangtze River. The distance
is 350 miles. At the station in Hankow
we were met by Rev. A. M. Sherman who
married Miss Mattie Levering, a daughter
of our beloved and honored Brother Joshua
Levering of Baltimore. We were kindly
entertained by Brother and Sister Sherman
while in Hankow. Brother Levering has
two daughters and four grand-children
out here in China, besides being at heart a
foreign missionary. No wonder he loves
to come to China. We hope to meet him
in a few weeks in Canton. He is travel-
ing East while we are going West.

Hankow is a great city. The foreign
concessions are beautifully built up. There
are here really three cities. The Han riv-
er flows into the Yangtze just above Han-
kow, then in the fork of the rivers is Han-
yan and on the opposite side of the Yangtze
from these two cities is Wuchangfu. There
are in the three places perhaps a half mil-
lion or more inhabitants. Stately steamers
ply between Hankow and Shanghai. A boat
leaves every evening. It takes about sixty
hours to make the trip of 600 miles. Boats
also go above Hankow for hundreds of
miles and these connect with Chinese junka
which thread the smaller streams and rivers
for hundreds of miles. We tell of how
our Mississippi begins in Manitoba, and

here they tell of how the Yangtze starts in
Thibet. When it rises, out of season,
hundreds of miles of country are inundated
and sorrow and woe to the poor people
whose crops have not been harvested.

Pleasant Company.

We have had the great pleasure of meet-
ing many missionaries and other foreign-
ers who are engaged in business out here.
At the different landings these people get
on, and though they may be from Eng-
land, or Scotland, or Ireland, or Canada,
we soon have made their acquaintance.
They are glad to meet those who have the
same speech and ideas of life and have
recently come from home. We are
glad to meet them and get information
from them and enter into their joys or
sorrows. How remarkably alike are the
problems before almost all the missionaries,
and human nature aided by God's abound-
ing grace can here as in the home land
overcome difficulties.

Trouble and Prayer.

We have read with deep concern the tel-
egrams in the daily papers here giving
meagre accounts of financial troubles in the
home land. Our prayers have gone up
to God for our brethren in business there.
May He keep, help and bless our merchants
and manufacturers and bankers and oth-
ers. They have been giving of their sub-
stance for His glory. May He sustain
them now.

China needs Christ. China needs Christ.
China needs Christ. And Christ wants
China. Let us bring her to His feet.

Yours in the Master's service,
R. J. Willingham.

Antioch Dots.

Antioch Church has called Brother Hay-
wood. The first part of his name reminds
us of the broad prairies, where the mov-
ing grass bends gracefully to the breeze,
like a maiden fair, bending to catch the
tender words of her lover. Wood is sug-
gestive of warmth, comfort and good cheer.
It whispers of a bright fireside where all
the loved ones have gathered, and even
the way farers may for the time find a
haven of rest.

As he has so good a name, we hope he
will come to us with sympathies broad and
inspiring, and will impart to us so much
spiritual warmth that our hearts will burn
with a desire to work for the Master.

The waves of discord that rolled so high,
have become calm, the dark cloud that hung
like a pall over the church has lifted, and
the rain bow of promise spans the sky and
we are breathing the atmosphere of love
and harmony.

As a closing word let me thank Mr. E.
L. Wesson for the beautiful little poem,
"Regret." It touched every chord in the
garment of susceptibilities.

Mrs. E. C. Bolls.

A TIMELY NOTICE.

We have a speedy, harmless and
never failing remedy for the Itch-
ing Skin Eruption that is so pre-
valent at this season. Price \$1.00,
if sent by mail add 10 cts for
postage.

PITTS BROS.,
Hazlehurst, Minn.

A Mid-Winter School of Practical Method.

As announced some time ago, the mid-winter school of practical method at the Seminary will be held Monday, Feb. 17th, and close Friday, Feb. 28th. Five distinct lecture courses will be given during these two weeks. During the first week the lecture course on the Sunday School Board Foundation will be given as follows:

Monday, 17th, 3 p. m.—Mr. Marion Lawrence, "Sunday School Architecture."
Tuesday, 18th, 3 p. m.—Prof. L. P. Leavell, "The Equipment of the Teacher."
Wednesday, 19th, 3 p. m.—R. H. Pitt, D.D., "A Campaign of Education on the Sunday School."
Thursday, 20th, 3 p. m.—Rev. L. R. Scarborough, "The Teaching Function of the Church."
Friday, 21st, 8 p. m.—E. Y. Mullins, D.D., "The New Sunday School Awakening."

During this week a series of lectures will be given from 11 to 12 a. m., on practical topics connected with methods of Christian work. One of these addresses will be given by Rev. J. F. Herget, pastor Ninth Street Baptist church, Cincinnati, O., who will tell the inner workings and methods of the Ninth Street Church, which has become famous in all the Middle West as a great missionary and evangelizing agency. The other speakers for these morning hours have not yet been secured, but they will be men who are doing things in their respective departments of Christian work.

During the second week the lectures on Evangelism will be given and also the Gay Lectures. The Gay Lectures will be by Prof. J. H. Farmer, of McMaster University, Toronto, Canada. I have not as yet Prof. Farmer's exact subjects, but we understand that he is to lecture on some aspect of the Kingdom of God as contained in the Gospels. Dr. Farmer is a New Testament scholar of unusual ability, and will bring to all a rare treat.

The evangelistic lectures will be given as follows:

Monday, 24th, 4:30 p. m.—V. I. Masters, on work of the Home Mission Board.
Tuesday, 25th, 8 p. m.—J. F. Love, "Saving the People to Save the Truth."
Wednesday, 26th, 3 p. m.—H. C. Mabie, subject not yet announced.
Thursday, 27th, 8 p. m.—H. C. Mabie, subject not yet announced.
Friday, 28th, 11 a. m.—H. C. Mabie, subject not yet announced.

While Dr. Mabie has not yet announced his subjects, all who know him are assured in advance that his lectures will be inspiring.

In addition to the four courses outlined above, there is to be a teachers' training class conducted by brethren connected with the Sunday School Board. This class will be open to any and all who may wish to take part in it. Prof. B. H. DeMent, of the Seminary, and Rev. W. D. Powell, Corresponding Secretary of State Missions in Kentucky, have both interested themselves in organizing this course and have secured a splendid corps of teachers. The class will be as follows:

Tuesday, 18th, 3 to 4 p. m., H. C. Moore, leader; Wednesday, 19th, 3 to 4 p. m., J. P. Leavell, leader; Thursday, 20th, 3 to 4 p. m., H. Beavchamp, leader; Friday, 21st, 3 to 4 p. m., H. C. Moore, leader; Saturday, 22nd, 3 to 4 p. m., H. Beavchamp, leader.

We shall be most happy to welcome to any and all these lecture courses brethren and sisters from all parts of the country who may be interested in them. Board can be had in the vicinity of the Seminary at reasonable rates. I take this occasion to call attention to the change which has been made in our examination plan, according to which we will hold four examinations during our session, the session being divided into quarters of two months each. Students can enter at the beginning of any quarter and take up the work to advantage, stand examinations, and receive credit for the work done. The third quarter begins Jan. 27th, which is the time for students to enter who desire to take up the work with us. The fourth quarter will begin March 28th. I shall be glad to correspond with any brethren who are interested.

E. Y. Mullins,
President.

Receipts of Convention Board, Nov. 14, 1907, to Jan. 1, 1908.

	S.	M.	H.	M.	F.	M.
Bogue Chitto Ass'n.						\$ 9.85
Montgomery						
Magee Creek						\$ 6.00
Tylertown						6.00
Chester Ass'n.						
French Camps						12.00
Central Ass'n.						
Learned						10.00
Cold Water Ass'n.						
Ebenezer						\$ 1.00
Columbus Ass'n.						
West Point WMU						2.50
Deer Creek Ass'n.						
Leland						111.45
Lebanon Ass'n.						
Sumrall						5.00
Lawrence Co. Ass'n.						
Hebron						12.50
Monticello						7.50
J. W. Rush						25.00
Lauderdale Co. Ass'n.						
Meridian, 15th Ave.						1.00
Meridian Immanuel						1.88
Lincoln Co. Ass'n.						
Miss M. F.						5.00
Mississippi Ass'n.						
Centerville						10.00
Oxford Ass'n.						25.00
(omitted in Nov.)						
Oxford						29.50
Pearl River Ass'n.						30.50
Oloh						17.63
Rankin Co. Ass'n.						
Brier Hill						50.00
Steen Creek						30.00
Rehobeth						75.00
Sunflower						87.10
Lyon						7.00
Drew						6.00
Lula						3.00
Gunnison						
Strong River Ass'n.						
Enon						10.00
Tombigbee Ass'n.						
Union Ass'n.						3.25
Unity						1.55
West Judson Ass'n.						1.55
Poplar Springs						
Oak Hill						16.03
Yazoo Ass'n.						5.00
Mrs. Johnson						10.00

Sustentation.

Centerville	\$ 25.75
Bogue Chitto	4.50
Hollandale	50.00
Pilgrims Rest	6.20
Standing Pine	5.00
Cash	100.00
Brier Hill	20.15
Unity	1.55
Silver Creek	5.00
Aberdeen	5.00
Mrs. Spraggins	5.00
Rehobeth	2.00
Dry Creek	4.10
Steen Creek	50.25
West	9.60
Oral	4.33
Pleasant Ridge	6.00
Handsboro	2.70
Society Hill	3.00
Silver Springs	6.50
Shady Grove	8.15
Springfield	8.90
Big Springs member	3.00
Central	5.55
Bethel (Y)	27.00
Poplarville	4.25
Brookhaven	17.95
Praire	2.00
Goodman	8.20
New Prospect	5.20
Meridian, 15th Avenue	12.50
Miss M. F.	5.00
Clear Branch	3.00
Hernando	2.00
Crystal Springs	31.50
Shubuta	9.03
Summit	17.60
Water Valley	30.00
Brushy Fork	5.00
Pelahatchie	7.00
Coila	5.00
Brooksville	11.00
Gunnison	30.00
New Hope	1.05
J. G. Deupree	5.00
Brandon	10.30
Rock Hill	6.65
W. W. Moffett	5.00
Mrs. Hodges	2.00
J. D. Jameson	3.00
Duck Hill	5.00
Beech Grove	6.50
Shuqualak	34.50
Palestine	6.00
Baldwyn	15.30
Sarepta	5.70
L. R. Powell	5.00

Sunday School Fund.

Oxford	3.50
Starkville	2.50

Training School.

Jackson, First	20.00
Hattiesburg, First	5.00

Ministerial Education.

Greenwood	40.00
Goodhope	20.75
Mrs. Johnson	10.00
Enid	5.00
Coffeeville	2.00
Meridian, 15th Avenue	25.35
Shubuta	8.35
Gunnison	60.50
Pelahatchie	7.00
Duck Hill	5.00

Belzoni.

Dear Record:

I love you for your work's sake. You have done nobly and we pray God to give you long life and many sheaves. You are as good as the best, and making us all feel happy and eager to read what the great men have to say who feel called of God to set things straight and prompt us to duty along all lines. George C. Cates and Otto Bamber and others are moving things where they go. God has put them in the harness and Eternity will only tell the great good that is being accomplished.

That meeting at Meridian with W. W. Hamilton in command is a wonder, an ideal meeting. There can be no criticism by the man at a distance to that meeting except that Brother Roper ought to let many converts enter the way to God and to heaven who did not join the church, but saw Christ as a Saviour. "Whosoever believeth that Jesus is the Christ is born of God."

If born of God he must be one of God's children and ought to be counted, ought he not? If the Holy Spirit says he shall not come into condemnation but has passed out of death into life, is he not one of us? "Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice."

Count them, brother, count them.

Otto Bamber is to be with us in March at Belzoni, and Silver City, and Midnight.

Pray for us, everybody pray. This is a great field.

B. L. Mitchell.

Whereas, This is the last day of our beloved pastor, Dr. G. M. Savage, will be we with us as pastor of our church, he having given up the work to give, all his time to ministerial education, and, believing as we do, that he is called of God to this

particular work and that he can better advance our Father's Kingdom on earth by giving him his time to this branch of His work than by serving our church, we consent for him to sever the relations of pastor and people; realizing that his place in our hearts and affection will be, indeed, hard to fill; therefore,

Be it resolved by the Booneville Baptist Church, That in the retirement of Dr. G. M. Savage that we lose one of the most beloved pastors any church ever had; that by his Godly walk and uprightness of life he has won the confidence, not alone of the church but of the entire community; and that wherever he may go or whatever he may do, that our prayers and best wishes go with him.

Resolved further, That at any time he can be with us that our hearts and homes will be open to him.

Resolved further, That these resolutions be spread upon our Minutes and a copy furnished Brother Savage.

A. J. McIntyre,
J. C. Stanley,
J. V. Alexander,
W. R. Whitesides,
Committee.

December 3rd, 1907.

Houston.

Let me speak just a few words relative to our Baptist cause at Houston. I think some progress has been made during the past year. Congregations have about doubled. There has been an increase in mission contributions. The church has welcomed sixty-two members into her fellowship. The pastor's salary has been paid monthly every month and the people have been exceedingly kind to and thoughtful of the pastor's family and himself.

Right recently, they gave us a handsome and substantial "pounding" for which we

are very thankful. The present pastor was heartily and unanimously called for another year at considerable increase of salary.

Brothers Solomon and T. T. Martin rendered efficient service in separate meetings. Both these brethren are too well known and loved to need any praise from the writer of these notes. Brother Solomon while here captured our accomplished and efficient organist, Miss Josie Nace Crawford, and took her clean across the stormy sea.

It is the earnest desire of the pastor to render the very best service of his life, the coming year.

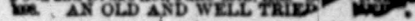
Fraternally,
W. A. Lusk.

Founders' Day at the Seminary.

The Founders' Day Exercises were held at the Southern Baptist Theological Seminary on Jan. 11th. This is the second observance of Founders' Day. Last year Dr. Lansing Burrows and Dr. Wm. H. Whitsitt gave addresses on the lives of Drs. Boyce and Broadus. At the last meeting on Jan. 11th, two addresses were given, one by Prof. John R. Sampey on the life of Dr. Manly, and another by Dr. T. P. Bell, Editor of The Christian Index, on The Outlook for the Seminary in the Light of its Past. The exercises began at 10 a. m., in the chapel of Norton Hall on Jan. 11th.

President,
E. Y. Mullins,

Mrs. Winslow's Soothing Syrup

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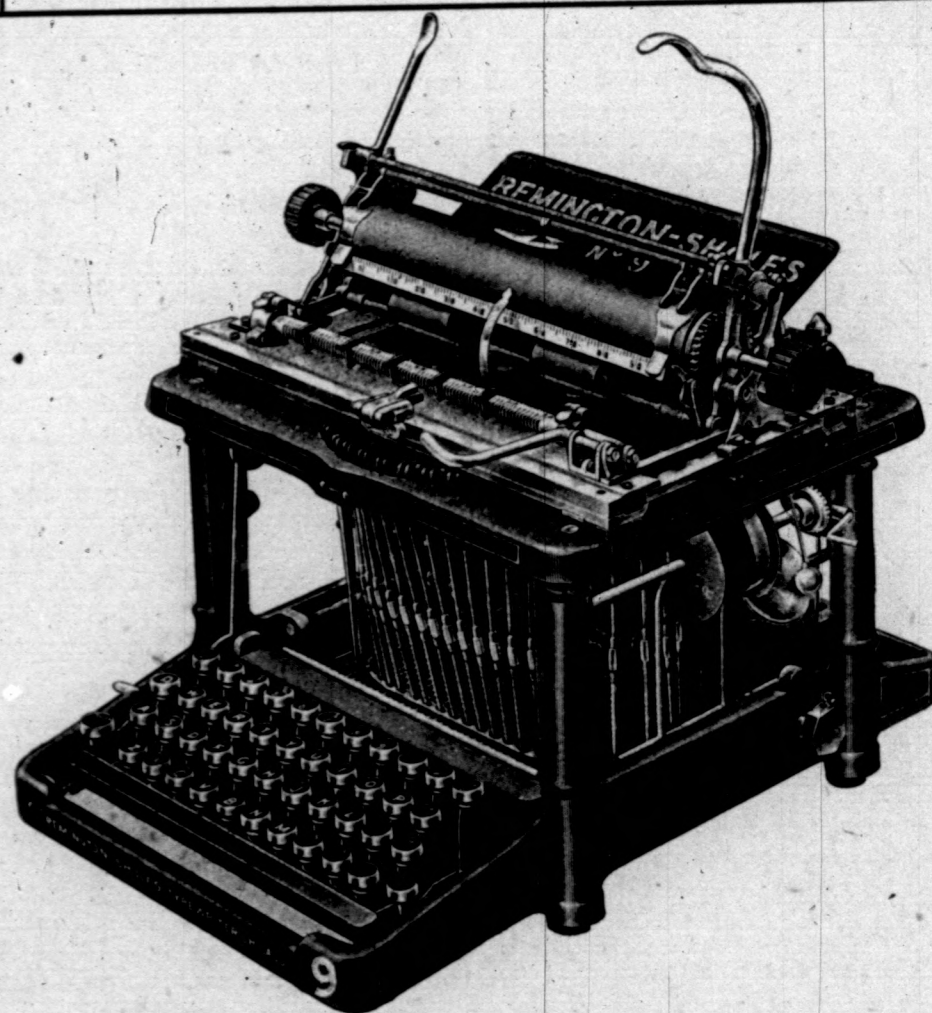
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cause the inconvenience
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colds in hours; the worst
colds in from 10 to 15
hours. GRIP-IT grips the
grippe. Contains neither
opium nor narcotics. It
simply cures. Sold on
guarantee. Try it.
Don't let the Grip Devil
grasp you, with GRIP-IT
at only 10 cts. a
each box "snaps"
three colds.
you have n
you have n
you have n

colds until catarrh has attacked y
a malady worse than a cold; an
PORTER'S CATARRH
The sufferer, in the first stages of cat.
secure a half state of relief by a
use of his handkerchief. But that d
"dropping down" into the throat finally se
and the victim is absolutely helpless; for he is
often forced to swallow the same material as
that which is discharged from the nose. These of
fensive mucous discharges are quickly relieved by
PORTER'S CATARRH-O.
A single box will cure all discharges, either
outward through the nose or inward into the
throat. Promptly relieves all sneezing, Hay Fe
ver, and colds in the head. Contains no opiates or
narcotics; it is simply a gentle and curative.
Send stamps if not kept by your dealer.
PORTER'S MEDICINE CO. Paris, Tex.

Wood for Paper Costs Twenty-
Six Millions.

Today there is general com-
plaint among publishers that
printing paper is constantly
growing dearer. In the Middle
West many local papers are rais-
ing their subscription price 50
per cent. in order to pay for the
paper. From the time when
Gutenberg first used movable
type, made of wood, to the pres-
ent day of metropolitan papers,
some of which consume the prod-
uct of acres of spruce in a single
edition, printing has in a very
large degree depended upon the
forest.

In the face of a threatened
shortage of timber, the amount
of wood consumed each year for
pulp has increased since 1899
from 2 million to 31.2 million
cords. The year 1906 marked
an increase of 93,000 cords in the
imports of pulpwood, the highest

average value per cord for all
kinds, and a consumption greater
by 469,053 cords than that of any
previous year.

Spruce, the wood from which
in 1899 three-fourths of the pulp
was manufactured, is still the
leading wood, but it now pro-
duces a little less than 70 per
cent of the total. How well
spruce is suited to the manufac-
ture of pulp is shown by the fact
that during a period in which the
total quantity of wood used has
doubled and many new woods
have been introduced, the propor-
tion of spruce pulpwood has re-
mained nearly constant in spite
of the drains upon the spruce for-
ests for other purposes. Dur-
ing this time three different
woods, from widely separated re-
gions have in turn held the rank
of leader in the lumber supply.

Since 1899, poplar, which for
years was used in connection

with spruce to the exclusion of
all other paper woods, has in-
creased in total quantity less
than 100,000 cords, and is now
outranked by hemlock. Pine,
balsam and cottonwood are used
in much smaller amounts.

New York alone consumes over
a million and a quarter cords of
wood in the manufacture of pulp,
or more than twice as much as
Maine, which ranks next. Wis-
consin, New Hampshire, Penn-
sylvania and Michigan follow in
the order given. Sixty per cent
of the wood used in New York
was imported from elsewhere,
and even so the supply appears
to be waning, since the total
consumption for the State shows
a small decrease since 1905,
whereas the other states named
have all increased their consump-
tion. Other States important in
the production of pulp are:

Massachusetts, Minnesota, Ohio,

Oregon, Vermont, Virginia and
West Virginia.

The average cost of pulp at the
mill was \$7.21. The total val-
ue of the wood consumed in 1906
was \$26,400,000. The chief item
determining the price of paper
is the cost of pulp. An example
of the increased price of paper is
found in the case of the publish-
er of a daily paper in the Mid-
dle West, who recently paid \$1.
200 for a carload of paper. The
same quantity and grade of pa-
per cost a year ago but \$800.

The chemical process of pa-
per making, which better pre-
serves the wood fiber, are gain-
ing over the mechanical process.
In 1899 65 per cent of the wood
was reduced by the mechanical
process; in 1906, less than 50 per
cent.

All importations of wood for
pulp are from Canada, and com-
prised in 1906, 739,000 cords,
nearly all of which was spruce.
Four and a half million dollars'
worth of pulp was imported in
1906, a slight falling off from
1905.

Circular 120 of the Forest Ser-
vice contains a discussion of the
consumption of pulpwood in 1906,
based on statistics gathered by
the Bureau of the Census and the

Forest Service. The pamphlet
can be had upon application to
the Forest, United States Depart-
ment of Agriculture, Washing-
ton, D. C.

Cured Me

"I suffered with pain under my
left breast, and shortness of
breath and nervousness. My heart
would beat very fast, and then
it would hardly beat at all. One
doctor told me I had neuralgia of
the heart, another said I had
dyspepsia, and another only a
weak heart, but none of them
gave me any relief. I was not
able to be out for four months.
I wrote the Miles Medical Co.
for advice, and they told me
to take Dr. Miles' Nerve with
the Heart Cure. I took both as
directed, and entirely recovered."

MRS. P. JENNINGS,
James River, P. O., Va.
MILES MEDICAL CO., Elkhart, Ind.



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I will remit \$1 or return watch." You
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inflammation, check the progress of the dis-
ease. Our advice is—give the children Ayer's
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advice also. He knows best. Do as he says.
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T. W. House, of Texas, says: The King produced We wish to show you what the "Genu-
ine King" will do for you and so we
double as much as others.
A. A. Williams, of Georgia, says: The King planted offer the seed on October, 1906 time, at
same time on same land with same manure and cul- fair prices. Write for application
tivation is twice as good as others. blanks and booklet of proof.
It ought to be as well for you. Take agency and get your T. J. King Co., Richmond, Va.
seed free.

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MANY MORE.

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OR WHETHER YOU SIMPLY WANT A CATALOGUE FOR YOUR OWN PER-
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Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods of Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Bae, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb, Foster; Vice-President, Mrs. J. Granberry, Raleigh; Recording Secretary, Mrs. W. F. Yarbrough, Jackson.

Say not that we from Heaven are far.

When holy thoughts thereto may run.

And every breath of faithful prayer
Brings answer ere our words are done.

Say not that life is dark or lone—
That here we live, unheard we lie.

When stooping from His glorious throne,
The Eternal hears our meanest cry.

Say rather, God and Heaven are near.

And we, by golden links of prayer,

Are bound, with every human fear.

To Him the highest, holiest there.

—Selected.

From Woman's Missionary Society, First Baptist Church, Laurel, Miss.

Our President came back from Convention at Hagerstown much pleased and filled with greater enthusiasm for our Master's work, as is done by the M. U. Mrs. Johnson's report impressed her with the idea of a reporter from each society, and she at once had one appointed for our Society here. They made a poor selection, however, as she has just found courage to make her first attempt. We hope to do better along this line during this year, and would love to impress other societies that, if we would make our Woman's Page interesting and helpful to ourselves in the great and glorious work our Master has given us to do, as this page is purposed, we must exchange ideas and plans through its columns.

We are thankful to say that we have made substantial progress during the past year and are

planning greater things for the future. We are fortunate in having our pastor's wife as our President, and her faithful, earnest efforts to stimulate interest in and to forward the cause of missions among us have been blessed. We have our work systematized and give to the different causes as is planned by S. B. C. For instance, at the beginning of first quarter we decided on an amount that we will give to Foreign Missions. At the end of the quarter if our free will offering does not reach the amount fixed, we have a very enthusiastic "collection," and the money comes forth. However, we do not always have to resort to this last method.

We have about thirty members in regular attendance and hold our meetings in the different homes every two weeks. The last meeting in each month we have rendered a missionary program.

We serve light refreshments at each meeting, believing that nothing but praying together brings us closer to each other than eating together. Each member gives fifteen cents each meeting as dues, which is kept in treasury as emergencies. During past year we have given to different purposes \$750. We have given \$5 each month to the student our church is sending to Mississippi College. To Foreign Missions, \$50; Home Missions, \$50; State Missions, \$50, and \$55 to our Orphanage. Our box to Frontier was valued at \$50.

Again urging others to give us the benefit of their plans through this medium.

Jennie C. Jarvis.

The editor is glad to receive the above cheering report from the ladies at Laurel, and it is fervently hoped, that many other similar messages may come from other societies. The ladies have been very thoughtful in sending contributions for our column. The editor extends her thanks to all who have contributed to the pleasure and profit of our readers.

STATE OF OHIO, CITY OF TOLEDO, Lucas County. [Seal]
I, Frank J. Cheney, make oath that I am senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1907.

[Seal] A. W. GLEASON, NOTARY PUBLIC.

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It is the judgment of this convention a twentieth century Baptist is one not only large of heart, but with thoroughly informed mind; that one cannot keep informed as he ought upon our denominational interests and enterprises without reading a Baptist paper; that the best Baptist paper for South Dakota is The Standard; that The Standard is the best because it has nourished our convention from its infancy; it thoroughly covers our territory, and is in sympathy with every part of our work; it is sane, kind and conservatively aggressive; it is comprehensive in its apprehension of present tendencies and needs, believes in doing things, has confidence in the whole Baptist brotherhood, and has retained faith in the indwelling and guiding Spirit of the Eternal God that both grips and inspires the soul.

Resolution adopted by South Dakota Baptist Convention, in Standard.

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Baptist Day.

Quite a unique program, entitled "Baptist Day," was carried out at Grove Avenue Baptist Sunday-school, Richmond, Va., a few Sundays ago. All the hymns sung were written by Baptists. There was "He Leadeth Me O Blessed Thought," written by Dr. J. H. Gilmore, the author, the preacher, the teacher. There was "Come, Thou Fount of Every Blessing," by Rev. Robert Robinson. There was "My Country 'Tis of Thee," by Rev. Dr. S. F. Smith. There was "Blest Be the Tie That Binds," written by the Rev. John Fawcett when he thought he was saying farewell to his church at Yorkshire, to succeed Dr. Gill in London. In this program questions were asked by the superintendent and answered by the school; these questions bear on Baptist history. Read them; they are given on this page. Why may not spice and variety be brought into all of our Sunday-schools by such a program, at least now and then? Why might not these very questions be used by many a school? These questions did not interfere with the regular lesson.

The Questions—The Baptists.

Who was the first of modern missionaries? William Carey of England, a Baptist.

Who was the first missionary from America to the heathen? Adoniram Judson, a Baptist.

What denomination sent out the first negro missionary to Africa? The Baptists.

Which is the greatest book next to the Bible, and who wrote it? Pilgrim's Progress, written by John Bunyan, of England, a Baptist.

Who is recognized as the greatest preacher of modern times? Charles H. Spurgeon, of England, a Baptist.

Who was first to put the Bible in the Sunday-school and have it taught by unpaid teachers? William Fox, of England, a Baptist.

Who organized the infant class and wrote the first book on that department of Sunday-school work? H. A. Howland, of Boston, a Baptist.

Who was the founder of the great Baraca class movement, now enlisting over 200,000 young men in the Sunday-school? Marshall A. Hudson, of Syracuse, N. Y., a Baptist.

Who founded the first public school system in America? John Clark, of Rhode Island, a Baptist.

Who founded Vassar College the first great institute of learning for women in America? M. P. Jewett, a Baptist, with the financial aid of Matthew Vassar, a Baptist.

What denomination in America has the largest amount of money invested in Christian education? The Baptists.

Who was the first and greatest apostle of religious liberty in

America? Roger Williams of Rhode Island, a Baptist.

What denomination led in the great contest for religious liberty? The Baptists.

What does John Locke, the great philosopher, say about the Baptists? "Baptists were the first and only propounders of absolute soul liberty, just and true liberty, equal and impartial liberty."

What did Baneroff, the great historian, say about the Baptists? "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists."

What general organization of Protestant Christians has the largest constituency in the world? The Southern Baptist Convention, with which this church is affiliated.

What denomination is the largest in Richmond and Virginia? The Baptists.

What denomination has the largest Protestant Theological Seminary in the world? The Baptists, at Louisville, Ky.

What denomination was foremost in the advocacy of American Independence? The Baptists. The Dover Association, in 1776, seven weeks before the Declaration of Independence, memorialized the Virginia delegates to vote to declare the colonies free and independent.

Who wrote the great national hymn, "My Country 'Tis of Thee"? Rev. S. F. Smith, a Baptist.

Add to the List.

Other facts and names in Baptist history could be added. For example:

Who is the prince of expository preachers today, probably the greatest living preacher? Alexander MacLaren, of England, a Baptist.

What does Skeats in his history of the Free Churches of England (Skeats himself not a Baptist), say about the Baptists and religious liberty? He says: "It is the singular and distinguished honor of Baptists to have repudiated, from their earliest history, all coercive power over the consciences and the actions of men with reference to religion. They were the proto-evangelists of the voluntary principle."

What great Christian general was famous for his courage and for his piety in the time of the Sepoy rebellion in India? Sir Henry Havelock, a Baptist.

Who is the only English orator, according to competent critics, whose name may be mentioned with those of Demosthenes and Cicero? Robert Hall, a Baptist preacher, in England.

Who was the prince of Welsh preachers? Christmas Evans, a Baptist preacher, of whom Robert Hall said he was "the tallest, stoutest, greatest man he ever saw."

What man, in the early history of Harvard University, was one

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of its most liberal benefactors, founding a chair of theology and another of mathematics and experimental philosophy? Thomas Hollis, who was a Baptist.

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Deaths.

Obituary.

Sunday, the 21st inst., was a sad day at Gallman. The 1 o'clock train brought the remains of Brother Lee Will Miller from Clinton, where he was a student in Mississippi College. He had returned to college apparently well after Christmas, but was taken with pneumonia in a few days, which proved fatal.

He was born in Gallman; was 17 years old the 23rd last March, joined the church here four years ago, and was son of Brother J. L. Miller, now of Hazlehurst. Brother Miller being the present sheriff of this county.

Brother Lowmy's words were greatly appreciated at the funeral.

Friendship,
R. L. Bunyard.

Jan. 15, 1908.

Parnell.

Brother H. Parnell was born in Tennessee Oct. 20, 1835. He came with his parents to Panola county when a boy six years old. He was the sixth of nine children and the last surviving member of the family. He was converted to Christ and joined the Peach Creek Baptist Church when a young man twenty-two years old, and was a life-long member. For many years he was a useful and honored deacon. When the Civil War broke out he volunteered in March, 1862, and joined the company of Capt. Tom Wilson, Co. C. 29th Mississippi, and continued in service until the close of the war, when he was mustered out in Georgia.

He was married to Miss Emily Carter March 17th, 1869. Eight children were born to this happy union, five of whom still live. He was for many years engaged in farming and merchandising at Pleasant Grove, in which business he was eminently successful. He moved his family to Sardis in December, 1900, and was a useful and highly respected citizen.

For more than a year his health has been failing, and the end came Jan. 9th at 2 a. m., surrounded by his family and a host of friends. He was 72 years old. He was a good man, strictly honest in all his business relations. He was a religious man. Truly he had religion, and religion had him. He loved to talk in public and in private. "The law of the Lord was in his heart and in His law did he meditate day and night." For fifty years his Christian influence has been felt in this county.

In his death his wife has lost a faithful husband, the children a kind father; the community a good citizen; the church a useful

member. He was buried in Peach Creek Cemetery under the ceremonies of the Masonic Lodge of which he was an honored member.

His pastor,
J. A. McCord.

Sardis, Miss.

From Roxie.

Having been here a little over two years, we have learned to think of Roxie as our home. While everything has not gone just like WE wanted it to go, and while everybody has not done just what WE thought they ought, still many things have transpired along the way to cheer our hearts, and to strengthen our faith in God.

First: In spite of many predictions that we would be sick, and may be some of us die, we have had our usual health and Mrs. Polk has evolved from an invalid to a woman of ordinary good health. For this unspeakable blessing we are thankful and take courage.

Second: We have been permitted to baptize over a hundred people into the fellowship of the churches. In these we have and expect to have a strong force for good. In all the churches we have organized "Bible Reading Circles," in which we have enrolled about three-fourths of all the members who agree together to read the Bible daily. The outcome of this, eternity alone can tell.

Third: We were permitted to organize a Baptist Church in Meadville, county seat of Franklin, the pastorate of which we held till Jan. 1st, 1907. At that date, the church had subscribed enough to pay pastor for 1907, in full and lacking \$2.75 enough to buy the best lot in the town for a house of worship. In this shape the work was turned over to others and much to our regret we have not been able to visit the field again.

Fourth: We began work at Rosetta on Y. & M. V. Railroad, preaching on Saturday nights and Fifth Sundays. This has since grown into a regular appointment and a church has been organized. A subscription large enough to assure the building of a house of worship, has been secured and as soon as the land can be put in shape to transfer, we are assured of a handsome lot upon which to build.

Fifth: Roxie had been a mission station for years, but has become self-supporting and this year has paid us for our time at the rate of three hundred dollars for fourth time.

Roxie, like many other churches, falls far short of OUR ideal, still she has her salt of the earth, and the outlook is hopeful.

Sixth: On Thanksgiving, Christmas and New Year, the

people have remembered us kindly and in a substantial way, gave expression of loyalty and love. Their tokens of interest have their financial value, which is very helpful to us, but the spirit that prompts these gifts, is of the greatest consideration to us. Oh, that all people would have the same spirit in them! How it would lighten the burdens of the pastors' families! How it would cheer them on their earthly pilgrimage. The numerous friends who, between the regular holidays have remembered us in these substantial ways, are worthy of equal mention and to all, we are profoundly grateful. May the Lord bless each one in every way, and send into their hearts the same joy that

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If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment: then you will soon know its effect for yourself. A package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

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THE BAPTIST RECORD.

13

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Some Advice on the Treatment of Cancer.

In a recent interview on the subject of cancer Dr. C. C. Root, who is a cancer specialist, made some observations, which will probably be appreciated by many readers of this paper.

"Experience in treating several hundreds of cases," said Dr. Root, "has proved to my mind that the knife is a failure, unless used very early, for it is manifestly impossible, considering the manner of development of the disease, for the surgeon to remove all the affected area. I have used the X-ray on a number of cases of different kinds and have seen but a few good results; and these were superficial cases which could have been cured in less time and at much less expense by other treatment. The injection of serums has been tried with negative results, and trypsin has been much lauded, but a careful investigation and thorough and painstaking trial have failed to establish this as a remedy of any particular value. The plaster-treatment, while effective in some cases, is too barbarous. And so I have come to rely on one best remedy, and have discarded all methods mentioned above.

I refer to Cynecrol, a compound of essential oils, originated and perfected by Dr. T. Leuch, of Indianapolis, Ind. This treatment comes near answering all requirements, as I have seen a great many cases cured by it, and in all stages, and I may say in nearly every situation in the body. Results count with me, and in my judgment, it will be only a question of time until this remedy, through sheer merit, will command the attention of physicians all over the country. Success in a vast majority of cases depends on how soon the patient can get under treatment. The curable cases of today are the incurable ones of tomorrow. My advice, therefore, is for every sufferer to give prompt attention to his case.

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they have brought into ours. Seventh: In leaving Roxie and vicinity, to take up work in other fields, we have nothing but abounding love for all the people, and an abiding interest in each and everyone.

When we shall have assembled around the great white throne, When all imperfection of body and mind are washed away and gone,

When we shall know each other as we are known,

Then our fellowship will be complete,

Then side by side we will take our rest

To bask in each other's love at our Saviour's feet.

Conclusion: For 1908, Gloster will be our home. Wilkinson county our field and general missionary work for the State Board, is the requirements of our commission. The county has three important towns, besides a large stretch of country, over which are scattered several churches. It is the largest undertaking we have ever accepted and we earnestly ask each reader to breathe a breath of prayer that God will give wisdom and grace that will fit us for the work and make us equal to the occasion.

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The Snow Storm.

The old Earth being bare and cold,
Beneath the winter sky,
Beheld the storm king marshal forth,
His battle force on high.
"Ah! soon," she said, "beneath the snow
Full warmly I shall lie."

The wind unfurled his banners
And rushed into the fray,
The round moon hid her jolly face
Within a cloud of gray,
And not one single star peeped out
To drive the gloom away.

The snow, encased behind a cloud
Sent flying here and there,
Its white-winged heralds to proclaim
Its presence in the air;
Until, at last, the fairy host
Burst from its cloudy fair.

The snow-flakes falling down-ward,
Each in a whirling dance,
Before the winds were driven
Like armies to the lance;
But still upon the waiting Earth
The shining hosts advance.

The wild wind, shrieking as he goes,
Flies fiercely to and fro,
And strives, with all his mighty force,
To sweep away the snow;
But bravely still the soft flakes fall
Upon the earth below.

All white and swift it settles down,
Though howls and howl and storm,
Till soft as summer's green the robe
It folds about her form;
No drapery of leaf and flower
Could make the earth so warm.

It charges with its battle-cry;
But pure and soft, and still,
It falls upon the waiting Earth,
Its promise to fulfill;
And foils the angry, shrieking wind
By force of gentle will.

The foe has furled his banners,
And hastened from the fray;
The round moon peeps with jolly face
From out the cloud of gray;
And all the stars come twinkling out
To see who gained the day.
There all the earth lay shining
In garments pure and white;
The snow fulfilled its mission,
And conquering in the fight,

Had warmed the old Earth to the heart
Beneath its mantle white.
—Royal and Barr Hill, in St. Nicholas.

RESOLUTIONS. New Year.

"What kind of Church would my Church be
If every member were just like me."

1—I will not resolve to turn over a new leaf, but turn it, and keep it turned.

2—I will stop looking backward, and live forward.

3—I will say nothing about another that I would not be willing to see printed over my signature.

4—I will occupy my mind with something larger and nobler than little-tattle and trivial personalities.

5—I will not be so busy digging in the earth as to lose my soul-capacity for flight to higher things.

6—I will deal honestly with God and my neighbor, and not lie to either, or to myself.

7—I will devote a right share of my time to meditation, reading of the Bible, prayer and the meetings of the Church.

8—I will not lose sight of all good and ennobling things in my intent to search after flaws.

9—I will seek true culture, the heart of which is love, the flower of which is courtesy, the finest expression of which is kindness.

10—I will by God's grace cultivate a spirit of charity and unselfishness, and live according to the Golden Rule.

11—I will endeavor to be such a Church member that if every member were like me, my Church would commend itself as Christian.

12—I will in short, try to be a true, faithful, sincere simple-hearted, kindly affectionate, loyal follower of Jesus this year, and so long as I live commend by example, as well as precept, the religion of Jesus which Welsh I profess.

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My Maxims. By the Queen of Roumania.

The fountain of youth is work; woe to him who ceases to plunge therein.

All lives are beautiful in which the sovereign thought has been for others.

By the side of tombs only kind and courteous words are spoken; let us treat our friends like tombs.

A lost battle is often worth many victories; a victorious war may bring deep-seated loss to the nation that rejoiced over a conquest.

This life is but an image of the true life, a reflection of what the soul attains to in the Beyond, of what only the death of the body shall reveal.

It is so good to be beautiful, and so beautiful to be good, that it is a sad mistake not to be the one by sheer force of being the other.

What is called luck, or fortune, is only the gift of recognizing when the hour strikes, of not taking the hand from the plough until the Angelus sounds.

"He must deal candidly with the authorities of his church, and if he cannot live properly on his present salary he must tell them so."—Rev. A. C. Hopkins, Charlestown, W. Va.

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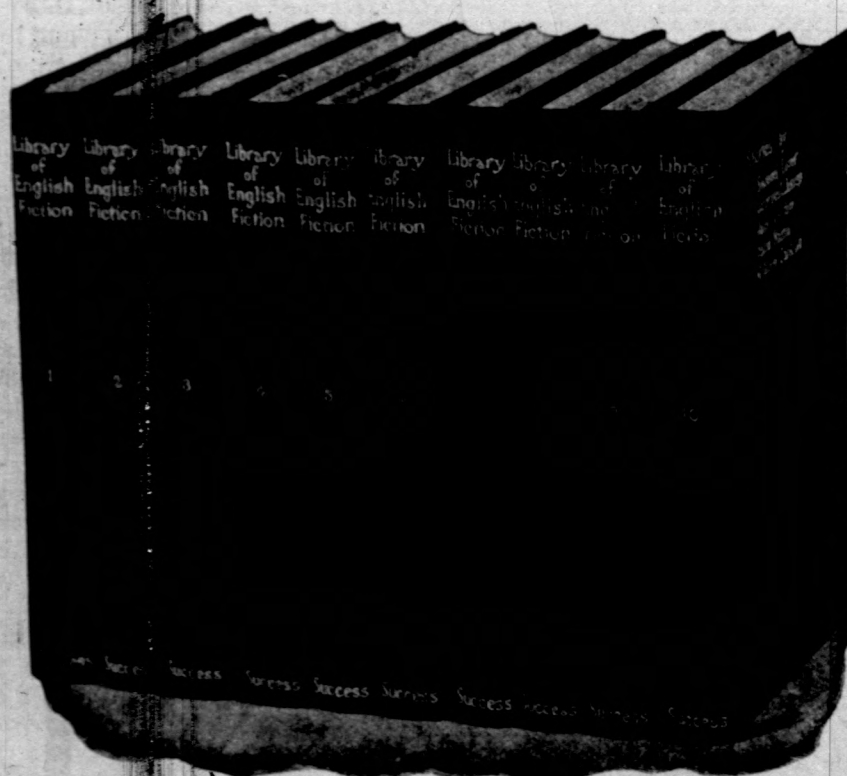
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